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1 Dudāṇā	Vikrama 1258	60 Bhūvāṭimbi	Vikrama 1457
2 Visāvaḍā	" 1262	61 Jamlā	" 1461
3 Ājaka	" 1262	62 Somanātha Pāṭaṇa	" 1462
4 Mahuvā	" 1272	63 Verāwal	" 1464
5 Ghelāṇa	Valabhi 911	64 Vanthali	" 1469
6 Miyāṇi	Vikrama 1290	65 Mesavāṇā	" 1470
7 Jasdan	" 1292	66 Vāghelāṇā	" 1471
8 Waḍhwāṇ	" 1301	67 Vanthali	" 1472
9 Verāwal	Valabhi 927	68 Junagadh	" 1473
10 Gīrnār	Vikrama 1305	69 Corwād	" 1485
11 Ghumli	" 1318	70 Mesavāṇā	" 1488
12 Gīrnār	" 1319	71 Mesavāṇā	" 149151
13 Lāṭhodrā	" 1322	72 Loḍhvā	" 1499
14 Porebandar	" 1334	73 Mūl-Mādhavpur	Date not given
15 Kansāri	" 1347	74 Śimara	Date missing
16 Waḍhwāṇ	" 1350	75 Mahuvā	Vikrama 1500
17 Somanātha Pāṭaṇa	" 1355	76 Junagadh (Uparkot)	" 1507
18 Gīrnār	" —	77 Gīrnār	Date missing
19 Somanātha Pāṭaṇa	" —	78 Pasmāvḍā	Vikrama 1514
20 Somanātha Pāṭaṇa	" —	79 Jegaḍvā	" 1518
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22 Somanātha Pāṭaṇa	" —	81 Jegaḍvā	" 1524
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24 Śatrunjaya Hill (Pālitāṇā)	" 1371	83 Kutiyāṇā	" 1531
25 Māngrol	" 1375	84 Candrāsar	" 1534
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27 Hātasni	" 13816	86 Rāmparā	" 1538
28 Div	" 1393	87 Khoḍu	" 1544
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30 Gīrnār	"	89 Kuvā	" 1572
31 Amreli	"	90 Sarā	" 1579
32 Māngrol	Vikrama 1402	91 Unā	" 1582
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39 Dhāmlej	" 1437	98 Paḍā	" 1594
40 Mahuvā ? Sudā Vāv	" 1437	99 Bagasrā	" 1604
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42 Baḍulā	Vikrama 1440	101 Waḍhwāṇ	" 1613
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44 Somanātha Pāṭaṇa	" 1442	103 Goghā	" 1634
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55 Māngrol	Vikrama 1452	114 Dādar	" 1669
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INSCRIPTIONS OF KATHIAWAD

By

D. B. DISKALKAR

INTRODUCTION

The historical province of Kathiawad, or more properly of Saurāṣṭra attracted the attention of modern scholars as early as 1822 when Major James Tod first unveiled to the world its remarkable and interesting antiquities. Since that time to the present day as a result of continuous search a large number of inscriptions have been discovered in the province. There is probably no part of India of the same small extent which is so rich in its wealth of historical remains as Kathiawad. From a pilgrim's record consisting of his mere name in a word or two to the long edict of the great Emperor Aśoka, from an obituary notice of a villager who met his death in an encounter with his opponents while rescuing the cattle of his village to the lengthy inscription giving an account of how the Gupta Emperor Skandagupta could get no sleep by his anxiety to protect his vast empire from the invasions of the wild Hūṇas, from a modern record of the digging of a well by a pious lady for the use of people and the cattle in a waterless part to the important *praśasti* recording the repairs made by the powerful Kṣatrapa king Rudradāman to the old and celebrated Sudarśana lake, and lastly from a short record by which a Jain assembly gave the privilege of engraving inscriptions on the Gīrnār hill to a mason to the long copper-plate grant by which a princess of the royal family of Vālabhī assigned a village or two for the maintenance of a large Buddhist monastery—all kinds of inscriptions on stone and copper and dated from the very early to the very late times have been found in Kathiawad.

Fifty years back the Bhāvanagar State in Kathiawad made a pioneer attempt to collect epigraphical material chiefly with the object of preparing a history of the Gohel family to which the Maharaja of Bhāvanagar belongs by deputing men throughout Kathiawad and Rajaputana. Impressions of hundreds of stone and copperplate inscriptions were collected by them and selections from them were published by the State in three volumes one entitled "Prākṛt and Sanskrit Inscriptions" and the other "Bhāvanagar Prācīna Śodha Sangraha" and the third "Persian and Arabic Inscriptions" under the editorship of the late Mr. Udayashankar Gaurishankar OJHA. A few more inscriptions of the province were published in the "List of Antiquarian Remains in the Bombay Presidency" by BURGESS and COUSENS and still some more inscriptions were published from time to time in research journals like the *Indian Antiquary* by several scholars,

As Curator of the Watson Museum of Antiquities, Rajkot (1919-1929) I had an opportunity of examining the large collection of about 800 impressions of inscriptions made by my predecessors, especially by the late Mr. Vallabhji Haridatta ACHARYA from every part of Kathiawad. As a result of my examination I found that there are still many useful inscriptions which have not been brought to the notice of the public and that even the inscriptions which were once published require revision. I began accordingly, the work of studying critically all the collections of impressions of inscriptions not only preserved in the Watson Museum of Antiquities at Rajkot, but also in the Archaeological Society at Junagadh, the Barton Museum at Bhāvnagar and the Forbes Gujarati Sabhā in Bombay. As a result of that I thought it advisable to prepare separate volumes of the epigraphical material of the province according to the periods and topics. The whole material can be divided into two main classes : The first from the earliest times to v.s. 1000 and the other from v.s. 1000 to v.s. 1900. The copper-plates of the Maitraka rulers of Valabhī form a very important material of the first period and I have accordingly prepared a separate compendium of them. Epigraphical material of the second period can be distinctly divided into two sections :—the inscriptions of the Caulukya rulers of Gujarat and the miscellaneous inscriptions of the dynasties that ruled in Kathiawad. As I intend to publish all the Caulukya inscriptions in a separate series the present series has been prepared to contain all the remaining important inscriptions from v.s. 1000 to 1900. It excludes of course the Persian and Arabic inscriptions found in Kathiawad which, though dated in the period to which this series belongs, must be separately dealt with.

This series contains 200 selected inscriptions taken from all parts of Kathiawad. In making this selection attention is paid more towards the historical importance of an inscription than towards its religious importance. A number of inscriptions specially of the Jain religion are not therefore included in this collection.

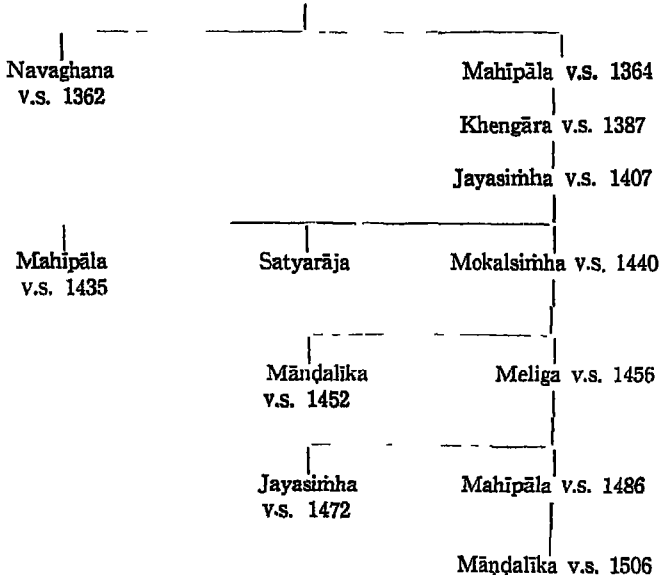
A full text of each inscription is given and is accompanied by an introductory note giving details of its find-spot, its measurements, its present state of preservation, the place of its publication if any, and its historical importance. The inscriptions are generally intelligible in themselves and I therefore thought it unnecessary to give their literal translation.

Though most of these inscriptions are useful for our knowledge of the history of the province only, they include some which throw important light on the general history of India. Secondly, though the inscriptions are comparatively of a modern date, they are not without an interest and importance of their own. They are undoubtedly a very useful material for preparing the history of Kathiawad from v.s. 1000 to 1900.

The collection contains inscriptions of not only those royal families that once ruled in Kathiawad, of whom very little is known to us for want of sufficient material, but also of those that have been still ruling in some

part of Kathiawad. The chief family of the former class was the Cūḍāsamā. They ruled some time at Vantālī and some time at Junāgaḍh for more than six centuries—from about v.s. 900 to 1527. It is the last Hindu family to rule at Junāgaḍh. The history of this family is almost entirely lost and the bardic legends differ so much about the names, number and order of the chieftains that implicit confidence cannot be placed on them. A Sanskrit poem called *Maṇḍalīka Kāvya* by Gaṅgādhara is found which gives some account of the family but it is of very little historical importance. A few of their inscriptions give the genealogy of the family, but they frequently differ in the order of succession of the rulers and thereby cause some confusion. FORBES, BURGESS, and Gaurishankar H. OJHA took some trouble to fix the genealogy and chronology of the family but could not do so satisfactorily. The present collection is somewhat helpful to us in this respect. It contains at least 23 inscriptions, which on more or less certain grounds can be assigned to the Cūḍāsamā kings. With the help of the various dates given by them a fairly satisfactory genealogy and chronology at least of the latter half of the family can be prepared. The following kings of the Cūḍāsamā family are represented in the collection :—Mahīpāla I Nos. 25, 26, 28 and 31 ; Khengār No. 33 ; Jayasīnha No. 37 ; Mahīpāla II Nos. 38 and 40 ; Mokalsīnha Nos. 46, 48, 51 and 53 ; Meligadeva Nos. 64, 65, 66, and 67 ; Jayasīnha Nos. 68 and 69 ; Mahīpāla III Nos. 70 and 71 and Maṇḍalīka Nos. 76, 77 and 80. Some kings of the family are incidentally referred to in a few more inscriptions, e.g. in No. 47. Three kings of the family are found referred to in some Sanskrit Mss. Thus with the help of these inscriptions and the dates recorded in them the latter portion of the genealogy of the Cūḍāsamā family can be prepared.

Maṇḍalīka accession v. s. 1350



Though no inscription of the family is found, which belongs to the period earlier than that of king Maṇḍalika mentioned first in this genealogy and with whom the inscriptions generally begin their genealogies we have reason to suppose that the Cūḍāsamā family had established their rule in Kathiawad some time before the Caulukyās had established their rule in Gujarat under Mūlarāja the first. } For history tells us of very severe fights fought by the Caulukya sovereigns Mūlarāja and Sidharāja Jayasirṇha with the Cūḍāsamā kings. The founder of the family was Cūḍācandra as the Dhandhusar inscription (No. 48)³ states. } An inscription found at Vanthalī (see *Annals of the Bhandarkar Oriental Institute*, Vol. VII p. 171) speaks of a king named Maṇḍalika whose capital at Vanthalī was seized by one Jagatsirṇha, a feudatory of the Caulukya king Viradhavala. } As Viradhavala is known to have lived about v.s. 1288 this Maṇḍalika can be assigned to the same period. He must then be an earlier king of the same name different from the first Maṇḍalika in the above-mentioned genealogy. This inscription can be assigned to about v.s. 1346 and shows that upto that period Vanthalī remained in the possession of Jagatsirṇha's family. But in a few years after this when the Caulukya rule over Kathiawad was slackened owing to the Muhammedan encroachments Maṇḍalika the first king in our genealogy seems to have seized back his ancestral kingdom of Vanthalī. It is but natural therefore that the later inscriptions begin the genealogies of the family with this Maṇḍalika. The family continued to rule upto v.s. 1527 when it was destroyed by the Muhammedans under Muhammad Begadhā. The inscriptions show that the Cūḍāsamās had always tried to resist the power of the Gujarat Sultans of Ahmedabad in their attempt to subdue the Kathiawad peninsula. They also show that the Cūḍāsamās were the most powerful of the many royal families that ruled in Kathiawad during and after the sovereign power of the Caulukyās of Gujarat over the peninsula.

Another royal family contemporary with the Cūḍāsamās whose inscriptions are found were the Vājā rulers of Somnātha Pāṭaṇa. Their inscriptions, however, are not of sufficient importance to enable us to write their connected history. The Vājās are supposed to have come from the Rāstrakūṭa stock. The following are the inscriptions of the Vājā kings :— Nos. 35 and 39 refer to the reign of the Vājā king Bharmā. Nos. 45, 50 and 60 belong to the reign of Śivagaṇa who seems to have been referred to in the Khorāsā inscription of v.s. 1445. No. 62 is the record of Śivagaṇā's son Brahmadāsa. No. 72 belongs to the reign of a Vājā king named Rāmadeva. No. 17 speaks that a Vājā warrior fell in a fight with the Turuṣkas in Somanātha Pāṭaṇa. These inscriptions show that Vājā kings ruled over the southern coast of Kathiawad at least from Somanātha Pāṭaṇa to Ūṇā and acknowledged the sovereign power first of the Delhi Emperors and subsequently of the Sultans of Gujarat through their provincial governors.

The Khorāsā inscription of v.s. 1445 (No. 47) gives us a very interesting information that two royal families Mākṣvāṇā and Vāghelā had migrated from Mārṇwāḍ to Saurāṣṭra probably through fear of the Muhammedans.

They entered the services of the Cūḍāsamā kings of Vanthalī whom they served very faithfully. The Makvāṇā family originally belonged to the Brahmakṣatri community but was eventually considered to be one of the 36 Kṣatriya families. The Vāghelā family in the inscription which must have been an off-shoot of the great Vāghelā family of Dholkā and Anahilapātana had probably first gone to Kāṅkroli in Mārwaḍ from Gujarat but had again come back to Saurāṣṭra some time before the time of our inscription.

The Mahuvā inscription of v.s. 1272 speaks of a Mehara king ruling at Ṭimbāṇaka. He was probably a successor of the Mehar king Jagamal, a feudatory of the Caulukya sovereign Bhima II mentioned in the copper-plate grant of v.s. 1264 found at Timāṇā and published in the *Indian Antiquary* Vol. XI p. 337. Another Meher family is mentioned in the Hātasṇi inscription of v.s. 1386. In modern times the Mehers are found chiefly in the Porbunder State and not in the part of Kathiawad where the above-mentioned inscriptions were found.

The Rajput families now ruling in Kathiawad are chiefly the Jādeḷās, the Jhālās, the Gohels and the Jeṭhvas. The Jeṭhvas alone have continued the headship in one individual viz the Rāṇā of Porbunder. In the others several cadets of the reigning houses have established themselves as independent chiefs. It has been the custom in Rajput houses for each son to receive a certain portion of land as his patrimony. Many of the most enterprising younger branches enlarged their borders not only at the expense of their feudal lord and brethren but at the expense of the neighbouring families. In this way kingdoms arose in Kathiawad in course of time until very lately when the advent of the British and their permanent settlement have left no chance for any one of acquiring new territories. All these families have left a number of inscriptions the most important of which are included in this series.

Of the four Rajput families mentioned above the Jeṭhvās are supposed to be the most ancient. Their origin is veiled in obscurity. No authentic inscriptions of the family of early times are found. But this much can be said that they entered the province before any other race of whom written records exist, except the Cāvḍas and the Cūḍāsamās. The Viśāvdā inscription of v.s. 1262 (No. 2) and the Ājaka inscription (No. 3) probably of the same year refer to the reign of a king named Rāṇā Siṃha, who probably belonged to the Jeṭhvā family, as according to the bards the Jeṭhvās held that part of Kathiawad at the time. The fragmentary Miyāṇi inscription of v.s. 1290 (No. 6) refers to the names of a sovereign and his feudatory. The latter was ruling at Maṇipur, the ancient name of Miyāṇi, and might have belonged to the Jeṭhvā family, since the bards tell us that the Jeṭhvās had made Miyāṇi their capital for some years. The Ghumli inscription of v.s. 1318 and the Porbunder inscription of v.s. 1334 mention a governor named Sāmantasiṃha, who may be identified with the viceroy Sāmantasiṃha

appointed by the Caulukya sovereign of Gujarat to govern Kathiawad as the Kāṇṭelā inscription of v.s. 1320 states. It seems that the Caulukyas of Aṇahilapātana subdued the Jethvās and appointed Sāmantasimha to rule over the south-west part of Kathiawad. An inscription of the time of the Caulukya sovereign Śāraṅgadeva found at Vanthali and dated v.s. 1346 states that Vijayānanda, a feudatory of Śāraṅgadeva, had to fight against Bhānu, a king of Bhūbhṛtpalli i.e. Ghumli. There can be no doubt that Bhānu was the famous king Bhāṇa of the Jethvā family whose capital, we know, was at Ghumli. The rule of the same king is referred to in the Kansārā (near Ghumli) inscription of v.s. 1347. The next inscription which can be said to belong to the Jethvā family is the Rāval inscription of v.s. 1375 which refers to the reign of Rānā Jaitapāla. The Rānāv inscription of v.s. 1474 states that king Bhānu, son of Simha defeated the Turks. Nothing is known of this fight. The next inscription which distinctly mentions the name Jethvā of the family is the Gosā (near Porbundar) inscription of v.s. 1536 which states that Vikamāitji was a feudatory of Fātashāh Mahmud (Begadha). The Jethvā inscriptions of modern times are curiously enough seldom found.

The Gohel family, to which the Maharaja of Bhavnagar and the Thakors of Lāṭhi, Pālitānā and Valā belong, claims descent from the ancient Maitraka family of Valabhi in Kathiawad. It is said that on the fall of Valabhi they migrated to Mewād by the end of the 8th cent., but again came back to Saurāṣṭra in the middle of the twelfth century of the Vikrama era. Tradition says that their leader Sejakji took service with the Cūḍāsamā kiṅg of Junagadh. But from the inscriptions it seems that they were first in the service of the Caulukya sovereigns of Gujarat.

The earliest epigraph found in Kathiawad of the Gohel family is the famous Mangrol inscription of v.s. 1202 (*Bhavnagar inscriptions* p. 158) which mentions that during the reign of the Caulukya sovereign Kumārapāla of Aṇahilapur, there ruled at Mangrol a Guhila king named Muluka, son of Sahajiga and grandson of Sāhāra. Muluka's younger brother was Somarāja. The next known Gohel inscription is of Valabhi Sarvat 911 from Ghelānā near Mangrol (No. 5). This inscription refers to the reign of the son of Thakur Mulu(ka) perhaps the same Guhila king as is mentioned in the Mangrol inscription of v.s. 1202. The connection of these names with the ancestors of the Bhavnagar family is not definitely known. These inscriptions show that the Gohels were in early times ruling in the south-west part of Kathiawad probably as neighbours of the Jethvās. There is no epigraph found to show how and when they were forced to go to the eastern coast of the peninsula. The Parnālā inscription of v.s. 1453 speaks of a Gohel king named Pratāpamalla (No. 56) but no details are known of him. In a manuscript of Viṣṇu Bhakti Candrodya we find mention of a king named Rāval Śārangji ruling at the port of Ghoghā in v.s. 1469 as a feudatory of the Muhammedan emperor of Delhi. He was probably an ancestor of the Gohel family of Bhavnagar. The Mahuvā inscription of

v.s. 1500 refers to the reign of another Guhila king named Sārangji. The next inscription is from Vartej dated v.s. 1674 referring to the reign of Rāval Dhanāji. Some more inscriptions of the family of modern date are included in this collection.

Next in antiquity comes the Jhālā family. They are said to have entered the province in the time of Solanki Karna II. They have now maintained in east Kathiawad and from the parent stem of Dhrāngadhrā, besides other small estates, have sprung the independent chiefships of Limbdi, Vankaner, Wadhwan, Chuda, Lakhar and Saelā. The records of this family though many, are comparatively modern. The earliest inscription which can be assigned on sure grounds to this family is found from Pāṭaḍi, which was the early capital of the Jhālas before they removed to Kuā and subsequently to Halvad. It is dated v.s. 1456. Though it is too much weather-worn, the following names of the kings can be clearly read :—Rāmasirṃha, Vīrasirṃha, Raṇamal, Śatruśālya and Jayatkama. Next comes the Jegaḍvā inscription of v.s. 1518 which gives the name of Raṇavīra and his queen Ramābai born in a Gohel family. Two inscriptions of v.s. 1524 and 1531 refer to Jhālā kings who were *bhāyāls* of the main line. The Candrāsar lake inscription of v.s. 1534 removes the wrong supposition that the lake was built by Candrasimhji of the Jhālā line. In fact it was built by a man named Dipachandra as the record states. The Ramapura inscription of v.s. 1538 mentions the king Vāghji of the main Jhālā line. The Kuā inscription of v.s. 1572 (No. 89) refers to the rule of the Jhālā king Rānakadeva. The most important inscriptions of the Jhālā family are the Halvad inscription, of v.s. 1583 (No. 93) and the Kondha inscription of v.s. 1663 (No. 110). The former found in a well at Halvad gives a long genealogy of the Jhālā kings from Raṇamal to Mānsirṃha together with the names of their queens and the latter gives in addition the names of four successive kings who ruled in a branch line but probably independent of the main line. Three more inscriptions of Mānsirṃha have been found one from Velāvdar of v.s. 1584, the other from Hampur of v.s. 1588 and the third from Halvad recording his death in v.s. 1620. No inscription of his son Raisimhaji, who was slain near Ghantila while fighting with the Dedas is found. Three inscriptions of Raisimhaji's son Candrasena are found, one from Hampur of v.s. 1658, the other from Gālā of v.s. 1668 and the third from Halvad of v.s. 1683 recording his death. There are in this collection some more inscriptions of the main Jhālā family of still later period. Some more inscriptions of the several branches of the main family have been included in this series.

Of the Jāḍejās who arrived late in the province in the beginning of the sixteenth century the inscriptions are comparatively very modern. The Jāḍejā families that have been now ruling over nearly one third of Kathiawad had originally sprung from the parent stem in Cutch. The Jamnagar house is the main in Kathiawad. Cadets of this house established themselves in subsequent years as independent chiefs and Dhrol, Rajkot, Gondal, Virpur and several minor estates have consequently sprung up. The fami-

lies now ruling at Morvi and Mālīā are the direct descendants of the Cutch house.

Though the earliest mention of a Jāḍejā is in the Jamlā inscription of v.s. 1461 (No. 61) an actual ruler of the family is first mentioned in an inscription of v.s. 1622 found in the village Dahisarā. It mentions the name of Jam Karanji of Dahisarā who was but a *bhāyāta* of the main Jāḍejā line ruling at Jāmnagar. The Dhrol inscription of v.s. 1647 which belongs to the time of Jām Śatruśālya is very important inasmuch as it gives the exact date of the well-known battle that took place at Bhuchar Mori between the armies of Khān Āzam, the Gujarat viceroy of the emperor of Delhi and the army of the Jāmsaheb under the Jām's son Ājoji and his minister Jasāji. Another inscription of the time of Jām Śatruśālya is found at Dādar and is dated v.s. 1669 wherein the Jām is mentioned as a feudatory of the emperor Salim Shah. Modern inscriptions of the Jāḍejās are found in a large number.

There is a single Paramāra family at present ruling in Mūli in the Jhālā-vaḍ prānt of Kathiawad. It is not known if the Paramāra kings mentioned in the Kherāli inscription of v.s. 1319 ? (No. 23) were the ancestors of this family. But the Paramāra king Lakhadhiraji mentioned in the Rampurā inscription of v.s. 1538 was undoubtedly an ancestor of the Mūli family. The Paramāras are said to have originally held Thān before the Jhālās conquered it but no inscriptions of their family are found at the place.

The Kathis, who have given the name to the peninsula since the time of Marathas, are one of the most interesting races in the peninsula. When and whence they entered the peninsula is uncertain. The cradle of their race is uncertain. They are casually mentioned in inscriptions of other royal families, of comparatively modern period. Except the large estate of Jetpur, Chital and Jasdan there are no Kathi possessions of any consequence in Kathiawad. There are consequently no interesting inscriptions left by this race.

Of the Gaikwad family who were one time the sovereign lords of Kathiawad and to whom nominal allegiance is still paid by several states in the form of yearly tributes we have only two inscriptions found. One is at Loliyānā dated v.s. 1784 and the other is in Beyt which has lost its date. Both the records belong to the reign of Damāji, son of Pilāji. None of his successors has left any inscription. But at least three inscriptions are found of the famous general of the Gaikwad who subdued the peninsula for his master. He was called Viṭhal Rao Babāji. His records are found at Tara-netar dated v.s. 1867, at Jadeshvara dated v.s. 1889 and at Amreli dated v.s. 1873.

The Muhammedan rulers who in former times ruled over Kathiawad naturally preferred to inscribe their inscriptions in Arabic and Persian and such inscriptions are found in Kathiawad in a large number. But seeing that Sanskrit and Gujarati inscriptions were very commonly used by their subjects they ordered some inscriptions to be composed in Sanskrit and Gujarati for

the knowledge of their Hindu subjects. Sometimes they suffixed Sanskrit or Gujarati translations to their Persian inscriptions.

Though Muhammedan influence was felt in Kathiawad from the very early times since perhaps the Arabs invaded Kathiawad and destroyed Valabhi in about v.s. 825 their permanent connection with the province began since the time of the memorable expedition of Mahmud Gazanvi against Somanātha three hundred years after in v.s. 1180. The Verawal inscription dated v.s. 1320, which is the earliest Sanskrit record containing a distinct mention of the Muhammedans as rulers shows that Muhamud Gazanvi left a governor and a force of Musalmans in Somanātha Pāṭana on his departure to Gazanvi and that though in subsequent years the Muhammedan element was reduced to insignificance it was never completely effaced. The Somanātha Pāṭana inscription of v.s. of 1355 (No. 17) records that two Vājā warriors met their death at the door of Somanātha while fighting against the Turuṣkas in 1299 A.D. This gives an exact date of the capture of Somanātha Pāṭana by Ulugh Khan, the powerful general of Allauddin Khilji. Since that time the Muhammedans began to interfere in the politics of Kathiawad more frequently and successfully. The inscriptions of the Cūḍāsamā kings contained in this series constantly refer to their fights against the Muhammedan invaders and though we find from some Persian inscriptions and from the Dhamlej inscription of v.s. 1437 (No. 39) that the southern coast belt of Kathiawad specially to the east of Somanātha Pāṭana upto Ūnā was fully under the power of the Muhammedan emperors of Delhi, the Cūḍāsamās struggled hard to keep off their capital, the difficult fort of Junagadh. But their inscriptions fully testify that the Muhammedan encroachment upon their power was rapidly growing until in v.s. 1527 their kingdom was permanently seized by the Muhammedans. The Osā inscription of v.s. 1435 shows that a Muhammedan Thanadar was regularly posted at Junagadh whose control the Rao of Junāgadh had to obey. The Dhandhusar inscription of v.s. 1445 clearly states that the Cūḍāsamā king Mokalasirha was ordered by the Delhi emperor to shift his capital to Vāmanasthali, i.e. Vanthali, which shows that the king has lost his power over Junagadh. One place after another was rapidly lost to the Muhammedans. In Gorej near Mangrol there is an inscription of v.s. 1451 of the Cūḍāsamā king Mokalasirha but the next year Mangrol came completely under a Muhammedan Subah appointed by the Gujarat viceroy of the Delhi emperor Nasratkhan, as the Mangrol inscription of v.s. 1452 shows. The Veraval inscription of v.s. 1462 speaks of a king named Brahmādāsa, son of Śivanātha, evidently a Vājā king as ruling there and defending it against an invasion of the Muhammedans. The inscription of v.s. 1464 at Verāval three miles from Somanātha Pāṭana mentions that the Verāval fort was built under orders of Muzaffar, the Gujarat Sultan. The Vanthali inscription of v.s. 1469 refers to a severe battle fought between Raja Meligadeva of Vanthali and the Muhammedans probably under Sultan Ahmed. As stated in the Maṇḍalika Kāvya, Meligadeva defeated and drove away the Thanadar of Ahamed. This is supported by the presence of an

inscription of v.s. 1472 at Vanthali itself. This shows that Meligadeva maintained a firm stand at Vanthali against the Muhammedans. Meligadeva's son Jayasima also defeated them at Jhinharkot (modern Jhanghmer) as the Junagadh Revati Kuṇḍa inscription of v.s. 1473 shows. Junagadh Upar-kot inscription of v.s. 1507 of the reign of Maṇḍalika and two more inscriptions of the same king which are undated and the Girnar inscription of v.s. 1519 show that the Cūḍāsamā king was for some years free from the troubles of the Muhammedans. But ultimately in v.s. 1527 the powerful Gujarat Sultan Muhammad Begaḍhā permanently seized the Junagadh kingdom of the Cūḍāsamās and put an end to their long rule. Kathiawad was completely subjected by this Sultan and all the Rajput families that had been ruling before as contemporaries of the Cūḍāsamās had to obey the power of the Gujarat Sultans as is amply evidenced by a number of inscriptions. When the Mughal Emperors put an end to the rule of the Gujarat Sultans and conquered the province all the chieftains of the province had to acknowledge their power. Inscriptions to that effect are found and have been included in this series. It will thus be seen that the Muhammedan power over the province can be divided into three periods. In the first period the early sovereigns of Delhi, or Yoginipur as it is called in an inscription, held power over Kathiawad. Of his period only two inscriptions are found (1) the Avānia inscription of v.s. 1447 and (2) the Mangrol inscription of v.s. 1452, both referring to the reign of Nasiruddin Mahamud Tughalak. Of the second period when the Gujarat Sultans, who ruled at Ahmedabad as independent kings, held sway over the province, the following inscriptions are included in the present collection :—

1. Verāval inscription of v.s. 1464, Muzfar I.
2. Pasnāvḍā inscription of v.s. 1514, Kutubuddin.
3. Gosā inscription of v.s. 1536, Mahamad (Begoda).
4. Rāmparā inscription of v.s. 1538, Mahamad (Begoda).
5. Kuvā inscription of v.s. 1572, Muzfar II.
6. Sarā inscription of v.s. 1579, Muzfar II.
7. Ūnā inscription of v.s. 1582, Mahamad II.
8. Velāvdar inscription of v.s. 1584, Bahadur.
9. Pālītāṇā (Śatruṇjaya) inscription of v.s. 1587, Bahadur.
10. Nagicāṇā inscription of v.s. 1590, Bahadur.
11. Bagasra inscription of v.s. 1604, Muhammad II.
12. Kodidarā inscription of v.s. 1609, Muhammad II.
13. Waḍhawān inscription of v.s. 1613, Ahmed II.

Of the third period when Kathiawad had to acknowledge again the power of the Mughul emperors of Delhi the following inscriptions are included in the volume :—

1. Goghā inscription of v.s. 1634, Akbar.
2. Śatruṇjaya inscription of v.s. 1650, Akbar.
3. Jamnagar inscription of v.s. 1651, Akbar.

4. Ūnā inscription of v.s. 1652, Akbar.
5. Śatruñjaya inscription of v.s. 1652, Akbar.
6. Gālā inscription of v.s. 1668, Jehangir (Salim).
7. Dādar inscription of v.s. 1669, Jehangir (Salim).
8. Ghoghā inscription of v.s. 1672, Jehangir (Salim).
9. Śatruñjaya inscription of v.s. 1675, Jehangir (Salim).
10. Śatruñjaya inscription of v.s. 1683, Jehangir (Salim).
11. Mūli inscription of v.s. 1685, Shehajahan.
12. Śatruñjaya inscription of v.s. 1686, Shehajahan.
13. Mangrol inscription of v.s. 1687, Shehajahan.
14. Rajasithapur inscription of v.s. 1701, Shehajahan.
15. Nagicānā inscription of v.s. 1758, Aurangzeb.
16. Pāṭaḍi inscription of v.s. 1801, Muhammad Shah.
17. Dhrāṅgadhṛā inscription of v.s. 1809, Ahmed Shah.

Though with the advent of the Marathas the Muhammedan power over Kathiawad ended and with the advent of the British the Maratha power ended, the Muhammedan power is still represented in the province by the Bābi ruler of the Junagadh state, which is the premier state in Kathiawad. The Bābi family of Junagadh which entered the province and carved out a large kingdom for itself very late in the 17th cent., has left very few records. There is only one record which could be included in this volume. It is the Śimroli inscription of v.s. 1912 of the time of Nawab Bahadurkhanji. There are some petty Muhammedan estates at present existing in Kathiawad at Mangrol, Mānāvdar, Bāṭvā and Dasāḍā but no inscription is found of any of the families which could be included in this collection.

There are some inscriptions in this volume which are of general importance. An inscription of v.s. 1587 (No. 95) from the Śatruñjaya hill near Pālītānā is interesting as it gives the names of four successive rulers of Mewād :—Kumbhakarṇa, Rājamalla, Saṅgrāmasirṃha, and Ratnasirṃha. The reason for mentioning them is that the last mentioned ruler's minister Karamsi had built Jain temples on the Śatruñjaya hill. The Beyt inscription (No. 167) records that a tank was built in Beyt by a servant of the Gaikwad king Damāji, though the island was at that time not in his possession. Another Beyt inscription (No. 187) records that repairs to the Śankha-Nārāyaṇa temple were frequently made by the ruling family of Cutch. The Gopanātha inscription of v.s. 1750 records that the place was in the possession of a Mahārāṣṭra Brahmachāri from the Deccan long before the Marathas had any political connection with Kathiawad.

Of special religious importance are the Somanātha Pāṭaṇa inscriptions (Nos. 19-22) in this volume. Unfortunately they are all fragmentary and give us no dates. But they can be said to be an addition to our already scanty epigraphical material of the history of the Lakulīśa Pāśupata school of Śiva worship, which as the Cintrā *praśasti* of v.s. 1343 (*Epigraphia Indica*

Vol I p. 230) shows had a large monastery in Somanatha Patāna. The sun worship was continued in Kathiawad down to a late period. (See No. 36)

This collection is also useful for our knowledge of the history of the Gujarati language. Most of the inscriptions contained in it are in Sanskrit and Sanskrit was the only language used in the early inscriptions. The authors of some of the Sanskrit inscriptions have exhibited great proficiency in the Sanskrit language and literature and poetic genius, though not of a high order. The Somanātha Pāṭaṇa inscriptions of the Lakuliśa school, though they are fragmentary (Nos. 20—22), the Div. inscription (No. 29), the Dhandhusar inscription (No. 48) and the Gīrnār inscription (No. 77) are examples of this.

But from about v.s. 1500 we find Gujarati slowly but steadily taking the place of Sanskrit in inscriptions. In course of time the use of Gujarati in inscriptions grew so much and that of Sanskrit decreased correspondingly that a man who set himself to the task of composing an inscription in Sanskrit which still was held in reverence by the people at least for its use in inscriptions could not use pure Sanskrit forms and merely gave a Sanskrit appearance to the Gujarati inscriptions. Another point may be noted that in later times people did not entertain as much zeal for writing inscriptions as they did in earlier times. In the first period, say from about v.s. 1000 to 1500, we find that the people were very particular not only in engaging the services of a learned Śāstri for composing an inscription in Sanskrit but they seem also to have been careful in selecting a good stone which was regularly cut and polished and in employing a competent mason who could perform the work of engraving the inscription carefully and beautifully. But in the latter period from about 1500 to 1900 we find that there is a marked deterioration in the epigraphy of Kathiawad.

The reason for this is no doubt the conquest of the province by the Muhammedans. When the Muhammedan power was firmly established at the beginning of the sixteenth century of the Vikrama era the Hindus not only lost their political importance but their civilization and culture was awfully in danger specially because of the intolerant nature of the victorious Muhammedans. Sanskrit language and naturally the Śāstris who studied it began to be less respected and less patronised, and Sanskrit studies accordingly suffered much. Though Gujarati, the language of the people in general, began to be frequently used in inscriptions it was not used in the pure form specially because the majority of inscriptions in later times was used in connection with the memorial stones or *pālīs* as they are commonly called, which were generally composed by uneducated men.

The earliest inscription which has a sprinkling of Gujarati words and which therefore helps us in determining the origin and history of the Gujarati language is the Thān inscription of v.s. 1432 (No. 36). The language is much corrupt and therefore unintelligible but it contains the Gujarati genitive form in કડોલ્લ માહારાજ. The Nagicana inscription of v.s. 1434 contains the

Gujarati expression :—आहीर सांगो चापड आ गाम चोराक विढिओ चोराकना ठाम राषिआ. The Osa inscription of v.s. 1435 contains the Gujarati genitive form in हरगाणी मा and the form गत्र in the sense of सहित in the word काठीसत्र. In the Phulka inscription of v.s. 1448 the Gujarati expression गरोवरु प्राराद बंधाव्या occurs in the incorrect Sanskrit inscription. The Mesvana inscription of v.s. 1470 contains the expression गाम भांगता. The Uparkot inscription v.s. 1507 contains some Prakrit expressions. The Khodu inscription of v.s. 1544 contains a large number of Gujarati forms झाल/बाढमां सुरदारानी देहेरी पुरादे करावी. The later inscriptions though they have the appearance of the Sanskrit language are mostly written in Gujarati.

This will show that we can carry back the origin of the Gujarati language at least to v.s. 1300. Though it was in common use among the people they were reluctant to use it in records and a long time must have elapsed before the use of the Gujarati language became so common that a form or two were unconsciously used in inscriptions which were meant to be in Sanskrit language.

What is said above with regard to the epigraphy of Kathiawad applies very well to the Palaeography. The script used in the inscriptions of earlier period was purely Devanagari and some of the earlier inscriptions are fine examples of beautiful script. They are the Mahuva inscription of v.s. 1272, the Ghelana inscription of Valabhi Samvat 911, the Verawal inscription of Valabhi Samat 927, the four undated Somanatha Patan inscriptions of the first half of the 14th century of the Vikrama era ; the Vanthali inscription of about v.s. 1346, the Dhamlej, Badula, Khorasa, Dhandhusar and the Junagadh (v.s. 1475) inscriptions. The Devanagari script used in the earlier inscriptions in this collection retained some forms of the older script. The character was often suppressed by three dots as in old records. The prathamātrās were sometimes used probably to give an ancient form to the characters. In earlier inscriptions there was nothing to distinguish between व and व, प was frequently used for ख.

From about v.s. 1500 Devanagari characters were sometimes given the forms of Gujarati or Bodia characters as they are popularly called, though all along we find a decided preference for the Devanagari script even in the modern inscriptions composed in the Gujarati language. But in comparatively modern inscriptions Devanagari script or rather the Sastri lipi, began to give place to Bodia characters. The result has been that in Kathiawad people cannot write Devanagari without much difficulty. It must be noted here that unlike modern Gujarati characters the Gujarati characters used in inscriptions were often suspended to a line.

No distinct stages can be marked in the script in modern times as they were in ancient times say before v.s. 1000. Consequently we cannot show different stages in which the script underwent any changes and attained the modern Gujarati form. We are only able to say this much that so long as Sanskrit language in its pure form was used in inscriptions Devanagari script was used in its pure form. But from about v.s. 1500 when Gujarati

began to be more often used the characters are seen inclined towards the Bodia form.

The collection supplies some very interesting details about the social history of the province. The specific naming of communities and sub-communities, which seems to have begun in Gujarat in the 11th cent. A.D. began to be very commonly used from the 13th cent. onwards as they are found frequently used in inscriptions of the period. Nāgara (Nos. 2, 16), Gallaka (No. 9) Śrīmāli (No. 10), Osvāla, with its Vatasiyaka śākhā (No. 33), Somaparā (Nos. 34, 58) and Baraḍḍ (No. 60) are some of the community names used in the inscriptions. The Khorāsā inscription of v.s. 1445 gives the origin of the Brahmakṣatri families and in the Mahuvā inscription of v.s. 1500 the Modha community is said to have derived its origin from the hoof of the Kāmadhenu. The Unā inscription of v.s. 1582 gives the origin of a Kāyastha family from the sage Vālmiki.

The Baḍulā inscription of v.s. 1440 shows how high class Nāgara (Brāhmaṇa) girls considered it an accomplishment to be well-versed in singing, dancing and playing at musical instruments.

The setting up of images of persons not regularly possessing religious sanctity seems to have been in use in Kathiawad in the early centuries covered by this collection. The images of rulers in Nos. 2 and 24 and of parents in No. 16 and of a daughter in the Vanthali inscription of about v.s. 1346 (*Annals of the Bhandarkar Oriental Research Institute* Vol. VII, p. 179), are examples of the kind.

Memorial stones or *pāliās*, raised in memory of warriors that fell in battle while rescuing the village cattle or fighting against the enemies are a special feature of Kathiawad. In fact the earliest memorial stones found in India are from Cutch and Kathiawad. They date from the second century A.D., from the time of the Kṣatrapas. But for many centuries after this the people of Kathiawad do not seem to have favoured the practice as memorial stones are very rarely found from that time to the 13th cent. A.D. The Lodhravā inscription of v.s. 1323 seems to be the earliest *pāliā* of the late period and after it a large number of *pāliās* are found throughout the province. The *pāliās* are in fact the chief material for our knowledge of the history of the province of the three or four following centuries. The inscriptions on these *pāliās*, many of which are included in the present collection, very often give full details of the warrior who fell in the battle and thereby went to heaven (No. 50) or attained the abode of the sun-god (Nos. 64-5) or of the god Viṣṇu (Nos. 70, 71) led by the celestial women (No. 52 l. 14).

There are very few references to coins in this collection : the *drāmmas* are mentioned in Nos. 7, 21 and 26 and the *ṭaṇikas* in No. 42 only. Although many inscriptions in the collection record the digging of wells in the waterless tracts for the benefit of human beings, beasts and birds, the amount spent on that account is not generally given though contrary is the practice



to-day in the province. The *koris* were used in very late period (No. 161). A rupee is mentioned in Nos. 171, 175 etc.

The verification of the dates in the inscriptions which are almost always expressed in the Vikrama Samvat shows that the calculation of the Vikrama Samvat in Kathiawad was Kārtikādi i.e. beginning with the month Kārtika as in modern times (cf No. 43). It is worth noting that the details of the date given in the records are generally correct. The Vikrama Samvat is accompanied by the corresponding Śaka Samvat in some inscriptions. The Valabhī Samvat is used only in two inscriptions (Nos. 5 and 9).

I have to thank the authorities of the several institutions, the collections of impressions of inscriptions in which I have examined and utilized in this series. I also express my indebtedness to all the scholars who have laboured in the field before me.

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INSCRIPTIONS OF KATHIAWAD*

By

D. B. DISKALKAR

DUDĀṆA

No. 1]

v.s. 1258

[5-4-1201

This inscription is said to have been found in the village Dudāṇā near Koḍinār, in south Kathiawad, but is at present missing. A copy of it was found in the Bhavanagar Museum.

It opens with the date Friday, the second of the bright half of Vaiśākha of v.s. 1258 and records the name Kṣemasimha of a king and of Tejanāyaka his provincial governor (deśādhipati).

Text

- 1 सं १२५८ वर्षे वैशाख शुदि २ शुके । राज० श्री क्षेमसिंह ...
- 2 देशधिपतिश्रीतेजनायक...मातृ किका पिता सूत्र०—बंद...

VISĀVḌĀ

No. 2]

v.s. 1262.

[20-1-1206

This inscription was found in a niche of the temple of Siddhanātha Mahādeva at Visāṇḍā in the Porbandar State. It measures 9½"×8".

It records that Vikrāditya(?) caused an image of Rāṇa Vikramāditya to be set up in the town of Visāṇḍā in the reign of Rāṇa Sīha on Friday, the 10th of the bright half of Māgha of v.s. 1262. The inscription was written by Vaijāka of the Nāgara Brāhmaṇa community and was engraved by the mason Jālhaṇa.

Text

- 1 सं १२६२ वर्षे माघ शुदि १० शुके
- 2 अबेह बीसावाडाग्रामे राण श्री
- 3 सीहराज्ये राजश्री विक्रादित्येन
- 4 राण श्रीविक्रमादित्यमूर्तिः कारा
- 5 पिता ॥ नागरजातीय ब्राह्मण (ण)
- 6 वैजाकेन लिखितं ॥ सि(शि) ल्पक
- 7 नृजाल्हणेन एषा मूर्ति (:) घटिता
- 8 प्रशस्तिः सुटंकिता [इ] ति [!*]

* Continued from Dec. 1938, issue p. 590.

AJAK

No. 3]

v.s. 1262.

[10-3-1206

This inscription is engraved on a pillar originally found in the village Ājak of the Junagadh State, but now preserved in the Watson Museum at Rajkot. The inscribed portion, measuring 1'5"×1'3", is much worn out. Above the inscribed portion is engraved a lotus flower.

The only legible portion in the inscription is the date, Friday, the 14th of the dark half of Phāgaṇa of v.s. 1[2]62, the name Bhūtāmbili, (modern Ghumli), of the capital of a ruler named Sīrha and the name Ājagi of the village where the inscription was found.

Text

- 1 सं १२६२ वर्षे फागण व १४ शुक्रेद्येह श्री
- 2 [भूतांबिल्यां...राण] श्री सिंहप्रति
- 3 पत्तौ ठ. [नागा] दिल्ये आजगिग्रासे...
- 4 to 11.....

MAHUVĀ

No. 4]

v.s. 1272.

[5-6-1216

This inscription is engraved on the pedestal of an image in a Jain temple at Mahuvā, a sea-port town in the Bhavanagar State. It is said that this image was originally brought from the Śiyāl Beṭ and set up in the Jain temple at Mahuvā. The inscribed portion is beautifully engraved and well preserved.

The inscription was once published in the *Revised List of Antiquarian Remains in the Bombay Presidency* by COUSENS.

It opens with the date, Sunday, the fifth of the dark half of Jyestha of v.s. 1272 and records that in the reign of the Mehera king Raṇasimha at *Tim-bāṇaka* (modern Timāṇā in the Bhavanagar State, five miles north of *Talājā* the whole (Jain) saṅgha caused an image of Mahāvīra to be made. It was consecrated by Hariprabhasūri, disciple of Śāntiprabhasūri of the Candragaccha.

The Meher king Raṇasimha was probably the successor of the Meher king Jagamāl, a feudatory of the Caulukya sovereign Bhima II, mentioned in the copper-plate grant of v.s. 1264 found at *Timāṇā*, and published in *Indian Antiquary*, Vol. XI, p. 337.

Text

- 1 ओं ॥ संवत् १२७२ वर्षे ज्येष्ठ वदि ५ रवौ [॥*] अद्येह
- 2 टिंबानके मेहरराज श्रीरणसिंहप्रतिपत्तौ सम
- 3 स्तसंघेन श्री महावीरबिंबं कारितं प्रतिष्ठितं
- 4 श्रीचंद्रकगच्छीय श्रीशांतिप्रभसूरिशिष्यैः
- 5 श्रीहरिप्रभसूरिभिः ॥

GHELĀṆĀ

No. 5]

Valabhī Sam. 911.

[24-8-1229

This inscription was originally found in the Kāmanātha Mahādeva temple near the village Ghelāṇā, six miles to the east of Māngrol but it cannot be traced now. From its impression in the Rajkot Museum it seems to measure 1' 4½" × 1½".

It was once published in the *Prakrit and Sanskrit Inscriptions of Kathiawad* on p. 160.

It records that Rāyaka Rapa..., son of Ṭhākura Mūlu granted an Āsana-paṭṭa for the worship of the god in the Bhṛgu maṭha on the fourth day of the bright half of Bhādrapada(?) in the Valabhī Sam. 911.

Text

- 1 ओ [१] श्रीमद्वलभीसंवत् ९११ वर्ष [भाद्रपद ?] शुदि ४ शुक्ले प्रत्ययजनक ठ. मूल-
सुत राणक रण...
- 2 श्रीभृगुमठे देवपूजार्थ आसनपट्टः प्रदत्तः

MIYANI

No. 6]

v.s. 1290.

[9-11-1234

This inscription is engraved on one of the southern pillars of the temple of the Nīlakaṇṭha Mahādeva at Miyāni, a very old sea-port town, about eighteen miles to the north-west of Porbandar.

The inscription is considerably worn out thereby causing the great loss of the names of the local ruler and of his sovereign. Beyond its date Thursday, the second of the dark half of Kārttika of v.s. 1290 on which the *Maṇḍapa* of the Mahādeva temple was built and the old name Maṇipur of Miyāni nothing useful is preserved.

Text

- 1 ऽ विक्रमसंवत् १२९० वर्षे
- 2 कार्तिकवदि २ गुरावयेह
- 3 श्रीमणिपुरे
- 4
- 5 ... जयराज्ये महारा
- 6 ... देवप्रतिपत्तौ श्री
- 7 ... मंडप (ः) कारितः
- 8 हाटकभीमभक्तविला
- 9 सदेव (?) चाहडेन लिखितं ॥ भद्रं
- 10 श्रीः

JASDAN

No. 7]

v.s. 1292.

[February 1236

This inscription is engraved on a stone pillar in the western wall of a masjid called Kālu Pir in Jasdan, the capital of a third class State in Kathiawad. The inscribed portion which is much worn out measures 1'2"×11". The date is however quite legible.

The inscription seems to record a monthly grant of six *drammas* by a king probably named Jayasimhadeva towards the building of Sahajigapur on the seventh day of the dark half of Māgha in v.s. 1292.

Sahajigapur in the inscription is the old name of Sejakpur about 20 miles south-west of Wadhwan. It is now an insignificant village, but the ruins of old temples, especially of the Navalaka temple, show that it was once of considerable importance. Tradition goes that Sejakji the founder of the present Gohel family of Bhavanagar received a holding from the Rā of Jungadh, which was named Sejakpur afterwards. The king mentioned in the inscription might be a Cūḍāsamā king of Jungadh named Jayasimhadeva.

Text

- 1 से १२९२ वर्षे माघ व
- 2 दि [७] दिने [शुके ?] श्री...
- 3 प्रदे.....[महीप—
- 4 ति] श्री [जय ?] सिंहदेवेन
- 5 मासं प्रति द्र०: पद् ६ श्री
- 6 सहजिगपुरकरणे
- 7 शासनेन प्रदत्ताऽआचं
- 8 दार्क सर्वैरपि पालनीया

WADHWAN

No. 8]

v.s. 1301.

[December 1244

This inscription was found near a very old well situated to the east of the Candravilāsa garden in Wadhwan. The inscribed portion, which measures 12"×11", has above it engraved a Śiva *linga*. It is in a bad state of preservation.

The only points of information that are known are a portion of the date viz., bright half of the month Pauṣa of v.s. 1301, the old name Vardhamāna[pura] of modern Wadhwan, the name Candrasingji, probably of a king of Wadhwan, and the name Mehetā Soma of his minister. The object of the inscription seems to record the repairing of the temple of Siddheśadeva.

The temple might have been originally built by or in honour of the great Caulukya sovereign Siddharāja Jayasimha, who subdued Kathiawad after a severe fight with the local chiefs in about v.s. 1171.

Text

- 1 संवत् १३०१ पौष सुद...
- 2 अद्यैह श्रीवर्द्धमान...
- 3 चंद्रसिंगजी राणश्री...
- 4 मंत्रि महं श्री स्वाम
- 5 प्रतिपत्ता श्रीसिद्धेश
- 6 देवलिंगो [द्ध] रणा [य]
- 7 -श्रीहृदयसिंह
- 8 [श्रीगि-णकरकु]—
- 9 - पा ६ उद् ६...

VERAWAL

No. 9]

Valabhī Saṁ. 927.

[19-2-1246

This inscription is engraved in beautiful letters on the pedestal of a fine image of Govardhanadhārī (i.e. Kṛṣṇa uplifting the Govardhana hill) built up in the eastern wall of the temple of Harasiddhi Mātā in Verawal, now an important port in Kathiawad at a distance of 2½ miles to the west of Somanātha Pāṭana. The inscribed portion measures 12" in length and 3½" in breadth.

The inscription opens with the date, Monday, the third of the bright half of Phālguna in the year 927 of the Valabhī Saṁvat. It then mentions that Gandhika Jojā, son of Seth Mūlajoga by his wife Mādhī, caused together with his wife and sons, an image of Śrī Govardhana to be set up in Deva-ṭṭana, which is another name of Somanātha Pāṭana.

The expression सकलराजावलीपूर्व is sometimes found in the inscriptions of the Caulukya rulers of Aṇahilavāḍ (cf. *Ind. Ant.* Vol. VI, pp. 191, 194, 196, 199, 201, 203 and 208 ; Vol. XI, p. 71). The reigning king of Aṇahilavāḍ at the time of this inscription was Visaladeva, who succeeded in seizing the throne from the Caulukya king Tribhuvanapāla, the successor of Bhīma II, just at the time of this inscription. He had not well established himself and his name, therefore, might not have been given in the inscription.

Text

- 1 ॥ १० ॥ श्रीमद्वलभीसंवत् ९२७ वर्षे फाल्गुन शुदि ३ सोमे ॥ अद्यैह श्रीदेवपत्तने
- 2 सकलराजावलीपूर्व गल्लकजातीय ध्रेष्टि मूलजोग भार्या ध्रे० माढी तथा सु
- 3 त गंधिकजोजा भाया पेवई तथा पुत्र जयता द्वितीय पुत्र जसदेव तृतीय पुत्र
- 4 जसपाल प्रभृतयः¹ श्रीगोवर्धनमूर्ति (:) नमस्करणार्थ स्वधेयसे पूर्वजानां ध्रेयो
- 5 भिवृद्धये स्वभक्त्या कारापिता ॥ सूत्र० वींक्षलदेवपुत्र सूत्र० राघवेन घटितो ॥ ६ ॥

GIRNAR

No. 10]

v.s. 1305.

[17-4-1249

This inscription is engraved at the base of the statue of Pārśvanātha, in the central part of the Vastupāl Tejpal temple on the Girnar hill. The inscribed portion, which is in a good state of preservation measures 2½' in length and 1½" in breadth.

It records that Sāmantasimha and Salakṣasimha, younger brothers of [Mahāna], sons of Padmasimha by his wife Prithividevī, and grandsons of Cāhaḍa, residents of Pattana and belonging to the Śrīmālī community caused an image of Pārśvanātha to be set up for the religious merit of their parents on Saturday, the first half of Vaiśākha of v.s. 1305. The consecration ceremony of the image was performed at the hands of Jayānandasūri, disciple of Mānadevasūri, disciple of Pradyumnasūri of the Bṛhadgaccha,

The Pattana mentioned in the record is Anahilapātana the capital of the Caulukya sovereigns. Salakṣasimha and Sāmantasimha were influential officers in the Caulukya Court and were afterwards appointed governors of Saurāstra successively as may be seen from an inscription of v.s. 1320 found at Kāntela in the Porbandar State. More details of their genealogy are given in the following inscription.

Text

- 1 ॥ १० ॥ संवत् १३०५ वर्षे वैशाख शुदि ३ शनौ श्रीपत्तनवास्तव्य श्रीमालज्ञातीय ठ०
चाहडमुत महं पद्मसिंहपुत्र ठ० प्रथिविदेवी अंगज [महणा¹] रुज महं०
श्रीसामंतसिंह
- 2 ॥ तथा महामात्यश्रीसलखणसिंहान्यां श्रीपार्श्वनाथविभं पित्रोः श्रेयसेऽत्र कारितं [।।]
ततो बृहद्रच्छे श्रीप्रद्युम्नसूरिपटोद्धरणश्रीमानदेवसूरिशिष्यश्रीदयानंद [सूरिभिः]
प्रतिष्ठितं [।*] शुभं भवतु ॥

GHUMLI

No. 11]

v.s. 1318.

[7-3-1262

These two inscriptions, of the same date, are copied from two of the many *pāliās*(?) lying near the Rāmapur gate of Ghumli, which was once the capital of the Jethvās, but which is now completely in ruins in the Barḍā hills.

Both the inscriptions refer to the date, Tuesday the 15th of the bright half of Phālguna of v.s. 1318 when there was an eclipse of the moon. The first inscription mentions the name of Mahāmaṇḍaleśvara Śrī Sāmanta, who was most probably the same Sāmantasimha, as the viceroy over Saurāstra of the Caulukya sovereign Viśaladeva. From the Kāntela inscription of v.s. 1320 we know that he succeeded his brother Salakṣa to that post. The first inscription records the name of a man born in the Cāhamāna family and the second inscription of a man belonging to the Cāpotkaṭa, i.e. Cāvḍā family of Wadhwan. It is not sure whether these inscriptions record the deaths of

1. Mahanasimha was the eldest son of Padmasimha.

the persons or record donations made by them on the occasion of the lunar eclipse.

Text

- 1 ॥ १० ॥ सं० १३१८ वर्षे फा० शुदि १५
- 2 भौमे ग्रहणपूर्वे महामंड
- 3 लेश्वर श्री सामंत च्छोणसह
- 4 रिणमाणभूणीक (?) महाका
- 5 ये चाहुमाणवंशसंभुत मेल
- 6 आमा सु० ? श्रीसामको...
- 7

(२)

- 1 सं. १३१८ वर्षे फाल्गु
- 2 न सुदि १५ भौमे वढवाण [वा]
- 3 स्तवीय चापोत्कटज्ञातीय
- 4 सामंतसुत तुणाकस ऋ६

GIRNAR

No. 12]

v.s. 1319.

[18-4-1262

This inscription is engraved on the pedestal of two small images at the feet of the Tirthankar image engraved on a pillar in the east wall of a Deri on the way to the Hāthi Pagalā on the Girnar hill. It measures 8"×6½".

The first two lines give the date of the record, viz., Tuesday, the 13th of the dark half of Caitra of v.s. 1319. It refers to the reign of a king whose name is very unfortunately lost but who was probably of the Cūḍasamā family. The fourth line gives the old name Revatagiri of the hill.

Text

- 1 संवत् १३१९ वर्षे
- 2 चैत्र वदि १३ भौमे
- 3 श्री...राज्ये रे
- 4 वतगिरि महास्थाने
- 5 ...सत्यं ?...

LĀTHODRĀ

No. 13]

v.s. 1323.

[12-1-1266

This inscription is engraved on a *pālīā* standing at the entrance of the village Lāthodrā. The inscribed portion measures 17½" in length and 8" in breadth.

It refers to the date, Tuesday, the fourth day of the bright half of Māgha in v.s. 1322 and the rule of Mehatā PĀLA (Pālha) over the SAURĀṢṬRA Maṇḍala. The inscription further records the death of a warrior, named Thā-

kur Plavanga(?) at the village LĀTHIUDRĀ, which was in the possession of Seth Rāja Vānā? appointed by the viceroy.

The viceroy over Saurāṣṭra, named Pāla, i.e. Pālha is probably the same as is mentioned in the Bharāṇā and Girnar inscriptions of the Caulukya sovereign Arjunadeva dated v.s. 1327 and 1330 respectively and in the Āmarāṇa inscription of Sārangadeva of v.s. 1333. The Caulukya sovereign by whose orders Pālha in our inscription was governing Saurāṣṭra was Arjunadeva, but his name is not mentioned here.

Text

- 1 संवत् १३२३ वर्षे माघ शुदि ४ भैमे
- 2 अचेह सौराष्ट्रमंडले मह० श्री पाले
- 3 व्याघ्रसिमाणं सति [तेन विदु]-श्रीला
- 4 ठिउद्राग्रामे सेठ राजववा (?) सुत ? प्रतिपत्तौ
- 5 ठा० राज घाउरा (?) ठा० प्लवंग (?) लोलकुडेन य
- 6 ते सति अढ्यारे मृत्तः ॥ श्री ॥

PORBANDAR

No. 14]

v.s. 1334.

[12-9-1277

This inscription is engraved on a stone slab fixed in a corner of the temple of Padmīnī Mātā in the Khārvāvād in Porbandar. The inscribed portion, most of which is worn out, measures 1'9" by 1'6½".

The record opens with the date, the 14th day of the bright half of Āśvin in v.s. 1334, when Porā was governed by a Pañcakula, appointed by Ṭhākur PĀLHA and Ṭhākur SĀMANTASIMHA. The names of some other officials in Porā seem to have been given in the record. As its latter portion is too much worn out the object of the inscription is not clear.

Pālha and Sāmantasimha are most probably the officers of the Caulukya sovereign, Sārangadeva, appointed to rule jointly over Saurāṣṭra. They are both mentioned in that capacity in the Bharāṇā inscription of v.s. 132[7] of Arjunadeva published in the *Poona Orientalist* Vol. III.

Text

- 1 ॥ ७० ॥ संवत् १३३४ वर्षे अश्विन शुदि
- 2 १४ (रवौ ?) पोरयां ठ० श्रीपालह [ठ०]
- 3 श्रीसामंतसीह पादानां मह० श्री फ-
- 4 -[सीह] प्रभृति पंचकुलप्र [ति] पत्तौ [यो ?]
- 5 ... देवसीह प्रभृति समस्त
- 6 ... उपविष्य स्वस्ववीकां—
- 7 ... खर—इया—रुम—
- 8 या प्रभृतीनां सर्वमि
- 9 पक्ष — सुत —
- 10 जलघजतो परिम
- 11 नवपर—

- 12
 13 मूलकमेकं ॥
 14 — — जेन लिखितं ॥

KANSARI

No. 15]

v.s. 1348.

[26-2-1291

This inscription is engraved on a Kirtistambha standing near a temple in the village Kansāri near Ghumli in the Baidā hills. It measures 12½"×8".

The record is dated Monday, the 11th of the dark half of Phālguna in v.s. 1348 and refers to the reign of Rāṇaka Bhāṇa, who must be the well-known king Bhāṇa Jethvā whose capital at Ghumli was invaded by Jām Bāmāniāji of Sindh in about 1313 A.D. (See *Kathiawad Gazetteer*, p. 625). The old name of Kansāri seems to be Sorasagrāma.

Text

- 1 संवत् १३४८ वर्षे फागुण वदि ११ सो
 2 मे राणक श्रीभाणराजे भेलडीउ
 3 राज० राज भारा
 4 मल की सोरसग्रामे रहिव्या ?
 5 बीजड . . .
 6 दापिता . . .

WADHWAN

No. 16]

v.s. 1350.

[8-10-1293.

These two inscriptions are engraved on the pedestals of two images in two niches in the famous Mādhā vāv at Wadhwan.

The first inscription gives the date Thursday, the 8th of the bright half of Kārtika in v.s. 1350 and records the name of Sīdhu, son of Ṭhākur Soma of the Nāgara community.

The other inscription gives only the name of Taṣamādevī, daughter of Soḍhala, of the Nāgara community.

It seems that Sīdhu and Taṣmā are husband and wife. The building of the well is popularly attributed to Mādhava, the Nāgara minister of the last Caulukya-Vāghelā king, Kapa II. It may be suggested that Sīdhu and Taṣamā were the parents of Mādhava and their images were set up by him in the well built by him in v.s. 1350.

Text

१

- 1 सं. १३५० वर्षे कार्तिक सुदि ८ गुरौ नागर
 2 ज्ञातीय ठ० श्रीसोमसुत ॥ महं श्री सीधू

२

- 1 नागरज्ञातीय महं० श्रीसोड
 2 लसुता महं श्रीतषमादेवि ॥

SOMANĀTH PĀṬAṆA

No. 17]

v.s. 1355.

[6-6-1299

This inscription is engraved on a memorial stone lying in the public library in Somanātha Pāṭaṇa. The inscribed portion measures 1' 4"×8".

It records that on Saturday, the seventh? of the bright half of Āṣāḍha in v.s. 1355 two Vājā warriors fell at the door of the Somanātha temple while fighting with the Turuskas when they had invaded and destroyed the town.

This invasion of the Muhammedans was most probably the one undertaken by Ulugh Khan, the General of Alauddin Khilji of Delhi. From the Kānhaḍadeva *prabandha* we know that he had plundered Somanātha (*Guj. Gaz.* p. 229). Our inscription gives the exact date of the incident.

Text

- 1 संवत् १३५५ वर्षे आपाढ शुदि ७ शनौ [तुर]
- 2 कै भगे सोनी ? बाजा मालसुत . .
- 3 ह बाजा पदमल भ्रा० देपा [ल] सी
- 4 ह श्रीसोमनाथद्वारि युद्धं कृत्वा
- 5 मृतौ.

GIRNAR

No. 18]

(Date missing.

[13th cent. A.D.

This inscription is built in the eastern wall of a *deri* facing to the south on the left side of the path to the *Hāthi Pagalā* on the Girnar hill. It was beautifully engraved but a considerable portion of it, especially in the middle has now become illegible. The left hand upper corner of the stone is broken away. The inscribed portion measures about 1' 5" in height and 10" in breadth.

This inscription was formerly published by BURGESS in *Antiquarian Remains in the Bombay Presidency*, p. 351.

The inscription records that there was in Śrīmāla family a minister named *Udayana*, whose son was *Cāhaḍa*. He had seven sons. The first of them named *Kumārasimha* was a treasury officer of the (Caulukya sovereign) *Kumārāpāla* (of Anahilapātana).¹ The second son was *Jagatsimha*. The third was *Pādmāsīmha*, who by his wife *Prithivīdevi* had four sons—*Mahānasimha*, *Sāmantasimha*, *Salakṣaṇa* and *Tēja* and a daughter named *Sumatā*.

A connected information of the further portion cannot be obtained. It seems that *Sāmantasimha* made a pilgrimage to several sacred Jain places and built a Jain temple on the Girnar mountain, the consecration ceremony of which was performed by *Devasūri*.

Vijayasimhasūri composed this *praśasti* and *Haripala* engraved it.

It may be noted that the brothers *Sāmantasimha* and *Salakṣaṇasimha* are mentioned together with their parents in the Girnar inscription (No. 10) and in the Kāntela inscription of v.s. 1320. *Udayana* whose descendants they

were, is a famous figure in Jain chronicles. He was intimately connected with the Caulukya sovereign Kumārapāla, and his Jain preceptor Hemacandra.

Text

1	.	.	.	.	.	.	.	.	प्रभो मानं बभा
2	.	.	.	.	.	.	.	.	समदुपलब्धपर
3	.	.	.	.	.	.	.	.	[ श्री] मालवंशमणिरुज्ज्वलकीर्तिः
4	.	.	.	.	.	.	.	.	प्रभुरजायतावस्योदयन इत्यादिंसं
5	.	.	.	.	.	.	.	.	चाहडनामधेयः । श्रेयः पदं मंत्रिविभुर्बभूव
6	.	.	.	.	.	.	.	.	सधर्मिणी निर्मलधर्मयुक्ता ॥ ४ तयोः सप्त
7	.	.	.	.	.	.	.	.	चोदूमाः । अजायंत सुताः सप्तगोत्रोद्धारकुलाचलाः ॥ ५
8	.	.	.	.	.	.	.	.	[ पालकु] मारक्षमापाल कोष्ठागाराधिकारवान् । कुमारसिंहः प्रथमोप्यु
9	[त्तमः]	पुरुषः	सतां	॥ ६	जगत्सिंहोऽथ	रम्यस्तु	पद्मसिंहः	श्रियः	पदं । ततो जयंत
10	पाताकौ	धीणिग-	[मिमप्रते ?]	॥ ७ ॥	युग्मं ॥	श्रीपद्मसिंहदयिता	पृथिवीदेवीतनू		
11	रुहांश्चतुरः	॥ श्रीमहणसिंह	[सामन्त]	सिंह	सल्लक्षतेजाख्यान्	॥ अथ सू			
12	लामनुपमां	सहितेव	बुधे	दिवे	प्रसुवे-यः ॥	जयंतकाकृतिनगानधूतभी			
13	तां च	सीतोदां	॥ ९ ॥	युग्मं ॥	सामंतसिंह	.	.	.	स्य विधू इव अघ्यक्षौ सर्वा
14	देशेषु	मुहुर्जातौ	॥ १० ॥	.	.	.	.	.	अणहिलपुरस्थलालाक
15	विहितजने	.	.	.	.	.	.	.	॥ ११ घटपद्मे चव
16	मभूपरिमालि	.	.	.	.	.	.	.	कामुकारसंसार
17	सिंधुतरी	॥ १२ ॥	.	.	.	.	.	.	शत्रुंजयगिरौ
18	देवकुलिकाजलिः	॥	.	.	.	.	.	.	भवाधिवारिधिकि
19	लीका	या संलपंतः	.	.	.	.	.	.	श्रिया जयंति जन ..
20	जयंति	तेजल्लदे	.	.	.	.	.	.	भिधेयश्रीविल्लह ..
21	किंशुणमंत्रा	.	.	.	.	.	.	.	शांतनः ॥ सु ..
22	चरन्यद्ययमु	.	.	.	.	.	.	.	वर्शन्यो न्याय ..
23	नः ॥ अनुवि	.	.	.	.	.	.	.	तनकेपा ..
24	नेगफणमंडपः	.	.	.	.	.	.	.	विभूषितः ॥ १८ ॥ चर्द्धमा
25	नपुरे	येन वा	.	.	.	.	.	.	मनाथवाथखतकं ॥ १९ ॥
26	पुरे च	पेथलापा	.	.	.	.	.	.	सद्वलानामजामेः श्री
27	वीरखतकं	॥ २० ॥	.	.	.	.	.	.	नेमिवेशमेव ॥ मंडपश्रे
28	यसे झाड-प्रथि	.	.	.	.	.	.	.	देवकुलिकाद्वारि हारि वा
29	महातीर्थेऽथ	तीर्थ-लिंगं	.	.	.	.	.	.	मे देवकुलिका क
30	लिताद्भुता	.	.	.	.	.	.	.	॥ २३ ॥ तत्रादिबंधोः पुण्या
31	य सवसनस्यादितीर्थकृत्	॥ जन	.	.	.	क	.	किः	श्रीवीरश्च विनिर्ममे ॥ २४ ॥
32	.	.	.	.	.	.	.	.	जयानंदसूरिपट्टप्रतिष्ठितैः ॥ व्यधीयंत प्रतिष्ठा च श्रीम
33	देवसूरिमिः	॥ २५ ॥	बृहद्गणोद्गतपिप्पलशाखायां	श्रीधनेश्वरविनेयः					
34	श्रीवि [ज]	यसिंहसूरिः	प्रकास्तिमेतामिति	व्यतनोत् ॥ २६ ॥	उज्ज				
35	सिनिप्रभाः ॥	संबदास्तामसौ	शस्ता	प्रशस्तिः	स्व			
36	३० हरिपालेन	मालेयमुत्कीर्णंति ॥						(To be continued)

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INSCRIPTIONS OF KATHIAWAD*

By

D. B. DISKALKAR

SOMANĀTHA PĀTAṆA

No. 19]

(Date missing.)

[13th cent. A.D.

(Probably of the first half of the 14th cent. v.s.)

This inscription is engraved on the pedestal of a black marble image built up in the western wall of the Gauri *Kuṇḍa* in Somanātha Pāṭana. The inscribed portion containing very beautiful letters measures 2½' in length and only 3" in breadth.

It is broken in its right hand side so that a portion at the beginning of each line is lost. The year when it was engraved is missing but the other details of the date viz. the month and the day are preserved.

The object of the inscription is not clear. Possibly the temple of a goddess was repaired by JAYATA, son of SOMASĪMHA. The mention of the names of GAṆḌA PARA BRHASPATI, his wife Umādevī, who was the daughter of Gaṇḍa PARA VĪRABHADRA in the third line leads us to believe that the inscription belonged to about the middle of the fourteenth century of the Vikrama era. For Gaṇḍa Para Vīrabhadra is mentioned in the Verāval inscription of v.s. 1320 (*Prakrit and Sanskrit Inscriptions of Kathiawad*, p. 224) and in Nānāka's first praśasti at Kodinār of the same period (*Indian Antiquary*, Vol. XI, p. 103, v. 29). Gaṇḍa Para Brhaspati and his wife Umādevī are mentioned in the Somanātha, Pāṭana (or Cintra) praśasti of v.s. 1343 (*Epigraphia Indica*, Vol. I, p. 208 ff.). The Brahmā's temple at Puṣkara mentioned in the record deserves to be specially noted.

Text

- | | | |
|---|---|--|
| 1...देव
...रत्नामूर्ति | 2 तथा भार्या महं
सुदपालसुता महं
चउलादेवीमूर्तिः | 3 महं गजसीहपुत्र
महं सोमसीह मूर्तिः |
| 4 तथा भार्या महं
साहणी सुता महं
सीतादेवीमूर्तिः | 5 नाथ आहडपुत्र
नाथ तेजपाल
मूर्तिः | 6 तथा भार्या नाथ-
वीका ता नाथ
पाहू मूर्तिः |
- 1 ... वर्षे ज्येष्ठ शुदि २ रवा आद्या शक्ति (:) श्रीदुःखांत गौर्या (:) चिरकालाराधना-
वाससद्गुरु
- 2 सुत पंडितविजयादित्योपदिष्टलब्धश्रीत्रिपुरसुंदर्या मंत्रस्य चिरकालं त्रिप्रकाराधन-
प्रसद्धा ?

*Continued from p. 696 of Feb. issue.

- 3 सोमसीहपुत्र महं जयतेन गंडश्रीपरवीरभद्रसुताराज्ञी उमादेव्या (:) पति (:) गंडश्रीपरवृहस्पति (:) वृहत्सुखराजश्रीवाच्छिगद्युत वृहत्सुखराजश्री कान्हडदेव त्रयो (यः) प्रभुत्वद्रव्यस्य च सहाय्येन तथा धर्मसु.
- 4 सल नाय तेजपालसुत नाय. श्रीधरदेवयो (:) अमितद्रव्ये स्वकीयद्रव्येन समस्तसाधुमाहेश्वरलोकरद्रव्यसहाय्येन च श्रीदेव्या (:) पादानां प्रासादद्रव्यस्य ब्रह्माणोपासितपुष्करतीर्थसहितस्य देवगणि...गुरुसाधुत
- 5 सोमसीहपुत्र महं जयतेन जीर्णोद्धारः कृतः जयतु जिनमुधामसं भवद्वा गभवश्री अथ सरभसमुयत्कामतत्वानुभावा तदनु परमधामध्यानसंलक्षमोक्षा रविशशिशिखिरूपा.....शक्तिः [॥ १ ॥]

SOMANĀTHA PĀṬAṆA

No. 20]

(Dale missing.)

[13th cent.

This fragmentary inscription, originally found in Somanātha Pāṭaṇa, is now preserved in the Junagadh Museum. The letters are very beautifully and almost correctly engraved. The inscribed portion, as far as this fragment is concerned, measures 13½" in length and 8¼" in breadth, but the original stone seems to be about double this preserved one. The left hand portion of the inscription is intact.

Unfortunately the preserved portion of the inscription does not give us much useful information. The names त्रैलोक्यराशि, धर्मराशि, and गंडपरवृहस्पति mentioned in the record show that it is a Lakulīśa inscription like the preceding one and can be assigned to about v.s. 1343 to which the abovementioned Cintra praśasti of गंडपरवृहस्पति belongs. It may even be suggested that the letters धरो preserved in the 26th line of this inscription are a portion of the name धरणीधर of the poet who composed this inscription. In that case he is identical with the poet धरणीधर who composed the Cintra praśasti. The mention of the destruction of the city of Dhārā in l. 25 is important. What town is mentioned in l. 2 is not known.

Text

- | | | | | | | | | | | |
|----|---|---|---|---|---|---|---|---|---|---|
| 1 | . | . | . | . | ककार्या म | . | . | . | . | . |
| 2 | . | . | . | . | रपुणेऽस्मिन् श्र | . | . | . | . | . |
| 3 | . | . | . | . | क्षीरप्रवाहैरहो नै | . | . | . | . | . |
| 4 | . | . | . | . | लावण्यजलदेवता । राजा | . | . | . | . | . |
| 5 | . | . | . | . | तायाः कुलहिताभिनवता ला-सा- - | . | . | . | . | . |
| 6 | . | . | . | . | पेण वसंती पितृवेश्मनि । दिने दिने सा ववृ | . | . | . | . | . |
| 7 | . | . | . | . | सर्वतीर्थावगाहनैरुग्रतपास्तदानीं । श्रीसोमना | . | . | . | . | . |
| 8 | . | . | . | . | वेत्रमित्रत्रैलोक्यराशेरथ धर्मराशिः । १५ शुभां सो | . | . | . | . | . |
| 9 | . | . | . | . | र्विवाहः सुमहान् गौरीशंकरयोरिव । १७ लक्ष्मी | . | . | . | . | . |
| 10 | . | . | . | . | दनोदितवेलं दर्शनाद्विदधता जलराशि । धर्म | . | . | . | . | . |

- 11 . . . वसतिर्वसति स्म स¹ । २० रेभाद्यप्सरासादं भा-यो
 12 . . . लोक्यसंसारमसारमेनं त्रैलोक्यराशिः सुक
 13 . . . गत्यामत्यायतं निर्जितविजयं तं । विश्रामधामा
 14 . . . रः । २५ सौंदर्याकलितं सुधा धवलितं कीर्त्या किम
 15 . . . रि येन शिरिशाप्रासादशृंगारितं । २६ क्षितेरधस्त
 16 . . . कूपस्तंभविभूयिताः । अगण्यपुण्यविभवपूर्णप्र
 17 . . . स्फुटमेक एव गंडोऽत्र धर्ममयमूर्तिरुदारकीर्तिः
 18 . . . प्रतनेष्वेषु पूजालिगेषु जायते । ३१ कूपोऽत्र कारि
 19 . . . वृद्धयै । श्रीविश्वनाथेन कृतप्रसादः प्रासादमास्याद
 20 . . . पी । ३४ दृष्टा (?) रसूर्यप्रासादपार्श्वे स्वादुजलान्वितां । यः
 21 . . . लोक्यराशिमालोक्य निजपूजापरायणं । ससार
 22 . . . शौ गंडोऽत्र विप्रवाञ्छितदातरि । दुःखं जलनिधे
 23 . . . क्यराशिना धर्मराशिर्यः संचितो महान् । मूर्ते एव स जा
 24 . . . तं स्वसुरेण दत्तं । ४२ आर्यः सभार्यः कृतकार्य एष धी
 25 . . . पतेर्धाराध्वंसमहाप्रबंधमधुरोन्मीलयशो वैभ
 26 . . . धरो व्यलिखदखरटं [कि—] । जडो बिल्हसूनुः
 27 . . . [पं] डितचंद्रकः स प्रशस्तिमलेखयत् । ४६ विश्वक
 28 . . . हा महत्तरगंडश्रीपरबृहस्पतिप्रतिपत्तौ ॥ श्री ॥

SOMANĀTHA PĀṬAṆA

No. 21]

(Date missing.)

[13th century.

This inscription is engraved on a large black stone slab built up in the wall of the entrance gate of Somanātha Pāṭaṇa. Like most other inscriptions of the Caulukya period it is neatly engraved but a considerable portion of it is deplorably worn out in the middle. The inscribed portion measures 2'8" in height and 1'8" in length.

Owing to its bad state of preservation the record does not give us useful information. Its first three verses are devoted to the praise of the god Śiva under the name of Candreśvara. Then Viśṇu in his boar incarnation is praised. In the eighth and ninth lines a king is mentioned, whose name is missing, but who seems to have defeated the king of Mālvā. In the thirteenth line an ascetic evidently of the Lakulīśa Pāśupata sect, named Vidyārāśi is mentioned, followed by the description of a *maṭha* of Khandeśvara. In the 16th line Onkārarāśi and in the 18th line a town named Bhāilasvāmi is mentioned. The further two lines record the building of the fort of Vijāpur. The temples of Vaidyanātha, Karkeśvara and Karkeśvari are next referred to. In the 28th line a fort and in the 29th line a *maṭha* is said to have been built. The 30th line records the laying out of a garden. In the 34th line a yearly grant of eight *drammas* and in the 36th line a yearly grant of sixteen *drammas* is said to have been made. In the 38th line the ascetic, Onkārarāśi,

is again mentioned, and the 40th line records the name of Gaṇḍa Virabhadra, to whose time the inscription seems to belong. It was composed by a pupil of the poet Śatānanda. The 41st and 42nd lines seem to give the date of the inscription, which, however, is lost in the damaged portion.

Gaṇḍa Para Virabhadra mentioned in this record is the same as is mentioned in an inscription of v.s. 1320 found at Verāl (*Indian Antiquary*, Vol. IX, p. 241 ; line 9) and in another inscription of about the same period, found at Kodinar (*ibid*, p. 103, v. 29) and in No. 19 published above. This inscription can therefore be assigned to the same period.

The god Candreśvara praised at the beginning of the inscription was most probably the same whose temple now stands in a ruined condition on the way to Triveni in Somanātha Pātana.

The town Bhāilasvāmi mentioned in the 17th and 18th lines is no doubt the old name of the modern town Bhilsa in Mālāvā in the possession of H.H. the Maharaja Scindia (see *Ann. Rep. Archaeological Survey*, W.C. Poona for 1913-14, p. 59.).

Text

- 1 ॥ १० ॥ ओं नमः शिवाय ॥ अमृतां [शुरलं] भाले प्रालेयाद्विस्तृतां तनौ । मूर्ध्नि गंगां
वहन्वोऽस्तु क [ल्या]
- 2 [णा] य मुरः शिवः । १ - - - - कलुपीकृतकुक्षराजयक्ष्मापनोदनविनोदकृतावता
- 3 रः । आपन्न ह - - - - - श्रेष्ठेश्वरस्त्रिजगतां शिवतातिरस्तु । २ हा विहाय भुव
- 4 नेषु येन सत्करणवृत्तिमतीतः सोपि शंभुरभितामु
- 5 पयानः । ३ वीरः स कोपि विकटो जयति स्म यस्मात् । श्रीशान्ति
- 6 केति धवला [विभुला] मवापुः । ४ [पूर्णोत्तम] दनुभूतल
- 7 माससाद यैः खल्लमात्रमपि वः [-रटा] विधमन्नां ग्राह्यादिसूकर इव
- 8 द्रुतमुद्धार । ५ [वारनिनदो] मदनाभिरामः । श्रीभानृपः सनप
- 9 रं निजवंशमेव मालवभूपतिर्विजयिनं यं राजनारायणं प्रेक्ष्या
- 10 कृष्टकृपा प्य प्रियया...रसौ कर्मादिभिर्व्याहृतः क्षोभा
- 11 त्सा [छिकरात्र ?] [वाला] पुरं स्थानवरं विरिचेवद्वेश्वरो दैवतम
- 12 स्ति यत्र । न यमनियमयुगेऽस्मिन्नक्षतापक्षपा
- 13 तः । पशुपति ! श्रीमदाचार्यधुर्यस्तदनु जयति विद्यारा
- 14 शि वः । कैलाश इवाव [ता ?] मंडनखंडेश्वरस्य
- 15 मठे । १० नंदनंदनोसौ जगति विजयते श्रीम
- 16 दौकारराशिः । यशोभिर्भुवनतलमहो यस्य
- 17 श्रीमदौकारराशोः...श्री...[बाक्षेश्वरवरनगरा] ज्ज्ञाहल
- 18 स्वामिनामः । य दायामुज्जयन्यां नियतय
- 19 -तिमार्ग कारितो विजापुरे सदाचारो यः प्रा
- 20 कारमकारयत् ॥ १३ द्वरेणामुना (?) सचिंत्यात्मनि नित्यमेव यमुना
- 21 भ्रातुर्वि वैद्यनाथप्रभोः प्रासादः परमादरेण जगती
- 22 प्रासाद यद्वासनिपानपूर्णं नित्यं निमज्जतलकं

23	न । गंवां	कोपि कारितः कर्केश्वरस्य प्रासादः
24	कर्केश्वर्याध	नां । धनं प्रदाय वैद्येशं स्वीचकार मा
25	हामनाः । [१७]	राज्ञः...दीरिव संधिवादः प्रा
26	सादः	प्रत्यहं सुफलया कलया
27	यं भाकलो	राहिणा प्रियतमस्य तपोभिः । शीर्णपण्णप
28	ख ? राशन	जातिन्यो यः प्राकारमकारयत् । तदंतदेवदा
29	यं च चतुरश्र	वस्थितया समानं ॥ अकारयन्चारुमठं तदा
30	त्त तदाय	रूपां नानाविधद्रुमविभूषितभूमिभागां
31	यो वाटिकां	मुत्ससजं ॥ २३ स्वश्रेयोभिः समं धीमान्
32	देवदाय	॥ २४ श्रीदेवकोष्ठिकायां मंडपिकायां वसाहि
33	कायां च ।	पंचमर्पिजारपरीक्षिमाप्यकाराणां । पंच
34	कुले	स्य पालस्य पट्टको (कः) प्रतिवत्सरं द्रम्मानष्टाव
35	ष्टावकारय	प्रादा-पथिकमेकम् ॥ २८
36	कोष्टां च	प्रत्येकं प्रति वर्षं पोडशद्रम्माः ॥ २९ कौपीना
37	वरणः	तपः किल्लेषु मिष्टान्नदः । वित्तत्यागवतो
38	हि पूर्व	कौकारराशौ महान् ॥ ३० चकार पूर्तगणना—
39	च्छेदि ?	वर्यं गगनपरा किमसि साहसिनि ॥ ३१ गंड
40	श्रीवीरभद्रेश	गोष्ठिकः कृतः ॥ ३२ शिष्यः श
41	तानंदकवे	प्रशस्तिममलामिमां ॥ ३३ चैत्र्यामष्टभिः ॥
42	[—] ण्णिभिः	न्यहस्तमुरारेः पुरि राजकीयः चंद्रेश्वरं ॥
43	भ्रातरिदं ?	

SOMANĀTHA PĀṬAṆA

No. 22]

(Date missing.)

[13th century.

This inscription is engraved on a large black stone originally discovered in Somanātha Pāṭaṇa but at present preserved in the Watson Museum at Rajkot. The surface of the stone is finely polished and the characters are engraved very carefully and beautifully. A considerable portion of the inscribed stone in its right hand side is broken and lost. In its present condition it measures 1'2½" by 8½".

No connected information is obtained from this fragment. In its fifth line a RĀTHOḌA family and in the sixth line the holy place DEVAPĀṬANA, i.e. Somanātha Pāṭaṇa, where the inscription was found are mentioned. The word सिद्धनराधि[पति] mentioned in the eighth line evidently refers to the great Caulukya sovereign Siddharāja Jayasirinha. The names Sohi, CHODAKA, and VĀCCHIGA occurring in the 9th, 15th and 18th lines respectively are evidently of the members of the family, possibly the Rāthoḍa family, which seems to be described in this inscription.

The name वाच्छिग is also mentioned in the inscription No. 19.

Text

- 1[तां] च कंदलयतान्मौलींदुलेखामृतैः । दत्वा.....
 2[मं] निःक्षयं । १ अगस्त्यचंद्रोपलशीतलायां दिशि प्रती-
 3स्मन्नभूत्कनकजः कुलभूः कलानां दोः केलिहेलिघ-
 4तां गतानि ॥ ३ स्वर्णश्रियां विलसितेन शुचिः स एनां वा
 5रधिवासयति स्म विश्वं । ४ राटौडचूडामण्डिरेप सेपद्वि ?
 6१५ सोमेशलिंगसमुपासनवासनाभिः श्रीदेवपत्त
 7क्तमसौ बभार । ६ अथा द्वितीये भवतुः कलायां किला
 8तेनावदातेन वि(ती)र्णममौ प्रसेदुपा सिद्धनराधि
 9सरणिः श्रेयसामेकमोक्तः श्रीमान् सोही ? समजनि
 10रसमयं यस्य वाचोपगूढाः । ९ स्वर्णदानं पणेनापि यशो
 11मत्वादम्भोनिधेर्मणिरिवाजनि मुक्तदोषः । ऊर्जस्वि
 12व दुग्धजलधिर्वेलावनच्छायया कुंभीन्द्रो मदकर्मन
 13पिमिसी ! महेशस्य गुणिनः सर्वाग्रशुद्धं यशः । १३ अस्मिन्म
 14भिः शत्रूणामुपहितफलास्त्रिदिवधीः पुरावभांतो
 15तापहृतां गुणानां छोडाक इत्यभिधया सुधियां पुरो
 16नेकः । भवमाया त्रियामायां तेनायमकुतोभयः । १४
 17नीलकण्ठो हतः । येन प्रौढपरिच्छदेन बलिना तैस्तैश्च
 18रितः मुक्तनार्जनेषु श्रीदा(वा)च्छिगः समजनि पृथनस्तम्
 19कुर्वतां कुटिलतामपि वीचिर्भगैर्भार्गीरथी कृशु
 20मुपास्मिन् । १८ आसीदसीममहिमा स हिमांशुकीर्तिः
 21कर्त्तिनमृत्युमुखे विगतः । १९ उद्दामानि यशांसि
 22नानि तदीषु धूर्जटिगिरेः स्नानानि गंगांबुभिश्चै

SŪTRĀPĀḌA

No. 23]

v.s. 1357.

[1301

This inscription is found in the sun temple, now in a bad condition, situated at a short distance to the south of the village Sūtrāpāḍā in the Pāṭaṇa Mahal of the Junagadh State. It measures 7"×9".

It records that (the temple of the sun?) was built by Vayajaladeva Butā in v.s. 1357. This Vayajaladeva was probably a Vājā king of Somanātha Pāṭaṇa.

Text

- 1 सं १३५७ वर्षे
 2४० वय
 3 जलदेव बु
 4 टाकेन का
 5 रापिता

· ŚATRUÑJAYA HILL(?) (PALLITĀṆĀ)

No. 24]

v. s. 1371

[20.1. 1315

The exact find spot of this inscription is not known. It is copied from the edition of प्राचीनगुर्जरकाव्यमंजरी published in the Gaikwad Oriental Series. It is probable that the inscription was engraved on the pedestal of one of the images placed in one of the *Tunkas* on the famous Śatruñjaya Hill.

The inscription records that Saṅghapati Desala set up an image of *Rāṇaka Mahīpāladeva* inside the temple of Adinātha, on Monday, the fourteenth of the bright half of Māha in v.s. 1371.

Rāṇaka Mahīpāladeva was probably the Cūdāsamā king also mentioned in the Mangrol inscription of v.s. 1375 and the Hathasni inscription v.s. 1387 published below. He might have been converted to Jainism. This is an instance of a royal image set up in his life time.

Text

संवत् १३७१ वर्षे माह सुदि १४ सोमे.....

राणकश्रीमहीपालदेवमूर्तिः संघपतिश्रीदेसलेन कारिता श्रीयुगादिदेवचैत्ये ॥

MANGROL

No. 25.]

v. s. 1375

[7.1. 1319

This inscription is found in the famous Soḍhaḍi vāv in Mangrol. The inscribed portion measures 7½ feet by 9 inches.

It records that Soḍhala of the Moḍha community caused the well to be made on Sunday the 15th of the bright half of Pauṣa in v.s. 1375 (7.1.) during the reign of Raul Mahīpāladeva, who must have belonged to the Cūdāsamā family of Junagadh. Watson thought that he was possibly a Gohel chief as the title Rāval is a Gohel one (Cf Kathiawad Gaz. p. 543). But it may be said that the title Rāval is applied to the Cūdāsamā kings also—Cf. the Osa inscription of v.s. 1435 and the Uparkot inscription of v.s. 1507 published below.

Text

- 1 सं० १३७५ वर्षे पाँच सुदि १५ रवौ राउल श्रीमहिपालदेवराज्ये
- 2 मोढहाती बली? गोढलेन आत्मश्रेयोर्थ अ. बापी कारापिता ॥

RAVAL

No. 26]

v.s. 1375

[1318-19

This inscribed stone is fixed in the eastern wall of the town Rāval in the Nawanagar State. It is 20 miles from Porbandar.

The inscription refers to the reign of Rāṇā Jaitapāla, who was governing the Bhūtābīli (i.e. Ghumli) maṇḍala in v.s. 1375. In his time Jye (Jethvā?) Alana, son of Vijala caused a well to be dug in the village Rāvali at the cost of 1044 *drammas*.

Text

- 1 संवत् १३७५ वर्षे अद्येह सौ
- 2 राष्ट्रं देशं श्रीभूतावित्यां मंड
- 3 लकरणे [सौ १...राज] कुले राणश्री
- 4 जइतपाल [भूपालस्य] राज्ये राव
- 5 लिग्रामे ज्ये० रा०...लभ्यां श्री ज्ये०
- 6 वा० बीजलमुन वा०...आलणकुला
- 7 धारथ्रेयसे आत्मराह मातापि
- 8 तापुण्यहेतोर्वागी कारापिता तां
- 9 तत्पार १ श्री...रण द्र १०४४
- 10 श्री.....वन्वामी...
- 11 निते ॥ युक्त.....गणाधि
- 12 पति क्षेत्रस्य.....
- 13
- 14

HĀTASNI

No. 27]

v. s. 1386.

[3.7. 1329

This inscription was originally found in Hātasni, a small capital town of a separate tribute paying state, on the bank of the Śetrunji river in the Gohelvād prānt. It is at present preserved in the Barton Museum at Bhavnagar. The stone is broken into four pieces but nothing important has been lost. The inscribed portion, which, however is in a good condition, measures 1'6" by 1'.

This inscription was once published in the *Indian Antiquary* Vol. XV p. 360.

The record opens with a verse in praise of Bhārati i.e. the goddess of learning. Then is given an account of a royal family of the lunar race. In that family was born a king named *Ṣaṅgāra* (i.e. Khengār) in whose family was born *Yaśodhavalā*. He was married to *Priyamaladevi* born of the solar race. They had three sons—Malla, Maṇḍala and Meliga.

From the fifth verse description is given of another royal family named VĀKHALA belonging to MEHAR race, in which a chief named NĀGĀRJUNA was born. He was an ally of MAṆḌALIKA. Nāgārjuna's son was MAHĀNANDA, who by his wife Rūpā, daughter of MAṆḌALARĀJA had a son named THEPAKA. King MAHIŚA had appointed THEPAKA to rule over TĀLA-DHVAJA (i.e. Talājā in Bhāvanagar state.) THEPAKA had four sons. He wished to dig a well named Thepāvāpī after him, just as his uncle in *Junagadh* had dug a well named Sangavāpī after him, and instructed KUNTA-RĀJA born in the family of Vallāditya and descended from Sūrya-Vikala, to act accordingly. As instructed by the Meher chief he caused a well to be dug on Monday, the seventh day of the bright half of = Āṣāḍha in v.s. 13[8]6, the Samvatsara being Bhāva.

The connection of the family of Jasadhavala, with the family of Thepaka seems to be that Thepaka's mother Rūpā was the daughter of Maṇḍala or Maṇḍalika who was son of Yaśodhavala. The kings Maṇḍlika (v. s. 1316-1362) and Mahiṣa (i.e. Mahipāla) (1364-1387) mentioned in the record are most probably Cūḍāsamā kings of Junagadh, the latter being the son of the former. It may be noted that inscriptions of Mahipāla of v.s. 1371 and 1375 are published above. The Mehera family of Talājā seems to be an old one and the Mehera chief Jagamāla and Raṇasimha mentioned in the Timāṇā plates of v.s. 1264 (I. A. XI. 337) and the Mahuva (Timāṇā) inscription of v.s. 1272 (No 4 above) seem to be the ancestors of Thepaka. For Timāṇā is only five miles from Talājā.

Text

- 1 ओं सिद्धिः । विरंविदनावासा देवी जयतु भारती । यस्याः प्रसादमासाद्य मूढोऽपि विबुधायते [॥ *] १
- 2 श्रीसौवंशो भुवि सुप्रसिद्धः क्षमाभृता^१ मंडनमादिजानां । तेषां कुले पुण्यकृतां वरिष्ठः^२ पंगारनामा
- 3 नृपति^४ बभूव [॥] २ जसधवलसुनामा तस्य वंशेऽथ जज्ञे सकलगुणनिधानं रूप-विख्यातकीर्तिः प्रियम्
- 4 ल इति देवी रूपतो यं विवाह्य विजयसुभटपुत्रै^५ सूर्यवंशप्रसूता [॥ *] ३ यशोधवल-देवस्य सुषुवे
- 5 तनयान् वरान् वल्लीव कल्पवृक्षस्य मल्लमंडलमेलिगान् [॥ *] ४ अत्रांतरे^६ वापलराजवंशे कंङ्क
- 6 लदोमडलनिर्जितारिः । 'नगार्जुनो नाम बभूव वीरः श्रीमंडलीकस्य सहायकारी [॥ *] सुतस्तस्य म
- 7 ह्वानंदः संजातो धरणीतले येन कौ जातसारेण जहर्षुः पूर्वजा मुदा [॥ *] ६ सुता मंग(ड)लराजस्य
- 8 रूपा रूपमनोहरा या जज्ञे ठेपकं वीरं...यं स्वामिवत्सलं [॥ *] ७ अपि वाचस्पतिर्मूकः के वयं तद्गु
- 9 गस्तवे दत्तानां येन दानानां संख्या^८ कर्तुं न शक्यते [॥] ८ कुलेन शौर्येण नयेन कीर्त्या प्रजा
- 10 भिरामो भुवि मेहरोऽथ तालध्वजे विप्रजनाभिरामे महीशभूपेन नियोजितश्रीः
- 11 [॥ *] ९ राज्यं प्रकुर्वतस्तस्य चतुर्मिस्तनयैः समं । धर्मबुद्धिरियं जाता ठेपकस्य महा-त्मनः [॥ *] १० कार
- 12 यामि महावापीं सर्वजंतुतृषापहीं [॥ *] अगाधे निर्जले देशे कूतराजं ततोऽब्रवीत् [॥ *] ११ बल्ल
- 13 दित्यकुले सूर्यवीकलस्यान्वयोद्भव....मे वाक्यं शृणु धर्ममयं हितं [॥ *] १२ यथा
- 14 मम पितृव्येन जीर्णोदुर्गनिवासि [ना] कारिता संगवापीति ठेपावापीं प्रकारय [॥ *] १३ मे-
- 15 हरेण समादिष्टो धर्मबुद्धिः स कौ नरः । कारयामास सहसा वापीं जलमनोहरां

1. सोम 2. भृतां 3. खंगार 4. नृपतिर्बभूव 5. पुत्रैः 6. बाखल
7. नागार्जुन 8. कर्तुं 9. शक्यते

- 16 [॥*] १४ अर्ष^{११}[ड] मायुर्लभतां मेहेरो द्विजवल्लभः सहितः पुत्रपौत्रैश्च परिवारजनैः
समं [॥* १५]
17 संवत् १३८६ वर्षे ॥ भावे संवत्सरे पूर्णे आषाढे षडशीतिके सप्तम्यां सोमवारेण
18 वापीयं पूर्ण[तां] गता ॥ १६ श्रीप्रभासि (?)—वास्तव्यसूत्रवाचादुत्तसांडाकेन
कारापिता [१*]

DIV

No. 28]

v.s. 1393

[14.11. 1336

This inscription was found near a well in the compound of a Jain *derāsar* in Div, a small island in the south of Kathiawad. A considerable portion of it is pitifully worn out but fortunately the dated portion is in tact. The inscribed portion measures 2' in length and 1' 4" in breadth. The characters are beautifully engraved.

From the first to the tenth verse the portion of the inscription is mostly lost except for a few letters in the first line. The record opens with the word *Arhah*, which together with the word *Sangha* in the concluding portion of the inscription lead us to suppose that it is a Jain inscription. The word गोपीरव meaning Krishna that remains of the opening verse probably used to denote the Jaina mythological conversion of Neminath with Krishna in the first line expressive of the praise of Krishna (*Gopīvara*) deserves to be specially marked. The few letters that are visible from the eleventh to the thirteenth verse seem to record thus. There was a viceroy named Devapāla in the Pāgvāta family. He had five sons. The name of the third son only viz. Munja is visible in the record. His son was Jhanjhaṇa, who had four sons Sajjana, Bhīma, Sānjaṇa and Bilhana.

The names of two ministers, Pralpalika and Jhaṭacchilpa are further seen. After them the name of a minister named Mundhā is given. His son was Soma. Then from the further portion it is seen that a woman named Lalitādevī was the wife of a minister named Śelapa. They had four sons. An account is further given of Soma. His wife was named Śringāradevī. From her he had four sons and a daughter. Two of the sons were named Kelha and Hāra. A third one was named Ālhāda. He seems to have defeated the king of KOTINAGAR i.e. modern Kodinar. No connected information can be obtained from the further portion which is too much worn out. In the concluding portion of the record the date is given, viz, the tenth day of the bright half of Māgasar of v. s. 1393, and the name Paṇḍita Sarvajña of the poet who composed the record. From the word *Sangha* preserved in the last line it seems that the object of the record was pertaining to a Jain monastery.

Text

1 ॥ १० ॥ अर्ष ॥ यो गोपीवरमावहे सि.....गयः मे दशावतारा.....

[The portion from the second to the ninth line is hopelessly worn out.]

- 10स्य तस्य गुरुवाम-मात्मनः मागातु.राभिन्न-पु वेद.पु । वं
- 11येस्तथाऽसौ वंशः प्राग्वाटनामा जगति विजयते शारदाश्रीनिवासः ॥ ११ अस्मि-
न्वंशे भुवनविदिते शुद्धपक्षद्वयेपि.त्पदि
- 12हृदिनैव सत्यप्रचारश्चित्रं नित्यं वसति विशदे चांबुधेर्नाम सेतुः ॥ १२ ॥ विश्वजंतुपरि
[पालन] सज्जो देवपाल.पति
- 13कलयानः ॥ १३ तस्य.तनया विनयादद्या णंडवा इव तु पंच वभूवुः । कौरवः
द्विमधिकं.धुर्यं तत् चित्रमजन [॥ १४], ...मि
- 14तह । मुंजाभिधानः सचिवस्तृतीयो निजान्वयालंकरणं वभूव ॥ १५ झंझण-
प्रणवमानसपूतः प्रश्नकर्मविषयेऽभव.
- 5॥ १६ सज्जनो भीमनामा तु तथा सांगणविल्हणौ । चत्वारस्तनया जाताः
सदयामलमंत्रिणः ॥ १७ प्रल्पलीकद्वटच्छिल्पौ [मंत्रिणौ],
- 16देपुत्र्यां जातो मुधा (जा ?) मिधेन सचिवेन । सोमः सकलकलावान् पुत्रो
वृत्तेन संपूर्णः ॥ १९ स्नातो मंत्रमर्याभसा.
- 17 दोर्दंडासिलताहृतारिनिवहस्कंधोच्छलच्छोणिताभोभिर्गाम[मि]पिंच्य पूजनमधद्विष्णोः
पदांभोरुहे । स्वीचक्रे धरणी.
- 18तः श्री सोममंत्रीश्वरः ॥ २० ललितादेव्यास्तनयाश्चत्वारः पेतणस्य सचिवस्य ।
सन्नित्याऽमित [सत्वाः] सामाद्या राजधर्मा [स्ते] ॥ २१.
- 19देवगुरुकमाणां बिभर्ति यो भक्तिभरं महांत ॥ २२ ततोऽभवद्वारमुपारतोपि
सोमभिधानः सचिवः. । मुमोच न स्वर्गपथं.च भूयुः
- 20धर्मसु । पुत्रश्चिरायुरनिशं विजयो विनयी=नयी ॥ २४ शृंगारदेव्यां तनयानसूत मंत्री
सधन्यश्चतुरः [सुवीरान्] पुत्रीं तथैकां किलशा.
- 21 क्ता ॥ २५ ज्ये.श्रेष्ठो नंदतादारवीदुं । षष्ठश्चातः केल्लमंत्रिश्चिरायुर्हाराख्यातः पुण्यभूमि-
र्दयाद्रिः ॥ २६ यन्मध्या.रपीश्वरप्रियः सुधि.मभिः
- 22 यानयादि. ॥ २७ जाह्नवीष सती वृत्तिः पुनाति भुवनत्रयं । तद्भूषणा विजयते दययैव
सहोदरी ॥ २८ संतोषः सुमतिश्च सर्वस्कजितपीयूषमे.मया
- 23 योतीप्रभा.सोमसचिवो यस्यात्मजोऽयं=जयी । आल्हादः सुकृती कृती कलिकरिप्रभ्वंस-
पंचाननः २९ येन कोटिनगरे शदिगताः.रत्र न
- 24 गरे च म.मारा ॥ ३० स नाकं सद्गतिं तीर्त्वा मुक्त्वा गोपेश्वरं स्थितिं । यत्कारित
विमानेऽधात् जीयादाल्हाद एष सः ॥ ३१ यमुपान्ते जनवि [णु] परी.तात्
- 25 सारघ
- 26 मत्सार
- 27 या ॥ ३५ य
- स सदा

The year in which the record was incised is lost. The inscription refers itself to the reign of a king named Mahīpāla, probably of the Cūḍāsamā family of Junagadh. Now there were at least three kings bearing the name Mahīpāla who ruled in the family. The first ruled from v. s. 1364-1387, the second from 1452 to 1456 and third from 1506 to 1527. I think the King Mahīpāla in this inscription was probably the first of the three. The object of the inscription seems to record the building of a temple, probably of Neminātha by Vayarasiṃha together with his wife and children. The Jain preceptor's name at whose hand, the consecration ceremony was performed is probably Muni-siṃha.

Text

- 1 ॥ ॐ ॥ स्वस्ति श्रीश्रुति
- 2 ॥ नमः श्रीनेमिनाथाय ज
- 3 ॥ वर्षे फाल्गुन शुदि ५ गुरौ । श्री
- 4 ॥ तिलकमहाराजश्रीमहीपाल.....
- 5 ॥ वयरसीहभार्या फांक ? सुत सा
- 6 ॥ सुत सा० साईओसा० मेला । मेला...
- 7 ॥ ज सुता रुडी गांगी प्रभृति
- 8 ॥ नाथप्रासाद (:) कारित (:) । प्रति.....
- 9 ॥ द्रसूरितत्पट्टे श्रीमुनिसिंह.....
- 10 ॥कल्याणत्रय.....

AMRELI

No 31]

DATE MISSING

[?

This fragmentary inscription was found in the town Amreli. The right hand portion only of the record is intact but that on the remaining three sides is broken away. In its present condition it measures 6" by 5½". The letters are very beautifully engraved.

The fragment gives no useful information. In the 7th line, the word Saurāṣṭra and in the 8th line the names Viśaladeva and Duṅgarasiha are seen. It may be noted that there was a Gohela king named Dungarsi, successor of Mokheraji, an ancestor of the Maharaja of Bhavnagar.

Text

- 1 ॥ यं विश-दीन.....
- 2 ॥ नागण्यपुण्योदयसमु
- 3 ॥ राज...नायकवरसंघ
- 4 ॥ निखिलधर्म्मकर्मकर्म
- 5 ॥ रं गत देवराज श्रीसर्वज्ञशा
- 6 ॥ रीणागण्यभक्तिभक्ति प्रयाश्च
- 7 ॥ इव भास्करभास्करः श्रीसौरा
- 8 ॥ वीसलदेव श्रीडुंगरसीह भां

9 ॥ ननिकरं परिकरितोऽमंदा

10 ॥ ...त जनद्रव्य

MĀNGROL.

No. 32.]

v.s. 1402.

[10-5-1346.

This inscription is incised on the pedestal of the caturvīṁśati jinapaṭṭa in Māngrol.

It records that during the reign of king Khengār, his minister Jhājhā, belonging to the Osvāl community of Ambarnagar (Jaipur? in Rajputana), caused to be made at Girnar a Caturvīṁśati Paṭṭa on Wednesday, the 5th of the dark half of Vaiśākha in v.s. 1402.

The king Khengār in the record was the Cūḍāsama king of Junagadh, who was afterwards, as the Muhammedan historians state, defeated by Muhammad Tughlak, the emperor of Delhi in H. S. 750 (about v.s. 1406). His fortress of Girnar was reduced and he was forced to pay a tribute to the Emperor (*Bombay Gazetteer*, History of Gujarat p. 231).

Text

- 1 सं १४०२ वर्षे वैशाखवदि ५ बुधे उसवालज्ञातीय अंबरनगरवास्तव्य वटसीयकशाषायां पूर्वपुस्तसांहणी नागुप्रभृतीनां स
- 2 हलपुत्राणामात्मपूर्वजानां श्रेयसे श्रीगिरनारमहातीर्थे श्रीखंगारविजयराज्ये राजश्रीज्ञाज्ञा-प्रतिपत्तौ [साहा पदमसी]
- 3 ...चतुर्विंशतिपट्टः कारितः...सूरिभिः श्री...ग्रमसूरिभिः । श्री ।

KHERALI

No. 33]

[5-2-1351 ?

This inscription is built up in the northern wall of a well situated in the east of the village Kherālī at a distance of four miles to the west of Wadhwan. Owing to its bad state of preservation it cannot be fully deciphered. The inscribed portion measures 3' by 1'.

The first part of the inscription seems to record the digging of a well by the minister Karaṇa of the Paramāra king Jagaddeva who was ruling at Brahmapura.

The second part gives the name Vejaladevi wife of the Paramāra king Jagaddeva, who was son of Maṅgaladeva.

About the Aśāḍhādi Vikrama Samvat used in inscriptions see *Indian Paleography* by G. H. OJHA, p. 170, and *Ind. Ant.* Vol. XVIII, p. 241.

Text

- 1 [श्री] स्वस्ति श्रीर्ज्यो मंगलाभ्युदयश्च । श्रीः । व [क्ष] पुरे । परमार सुकुटयशाः श्रीजगदेव
- 2 परमार [तस्य विजयः] परमारः स जयति भुवि । श्री राजा परमारः ॥ १ ॥ श्रीरामकर्माधिकारी । कृतपुण्यप्रभा [वः]
- 3 -भीविधि...[वंश] तिलकः स जयति मंत्री स कर [णः] करणः ॥ २ ॥ अविमुक्तपद [प्राप्ति]-समये [परमा] र श्री [जगदे]

- 4 व...सातगुण्य...भटा-मटाकमुतेन श्रीयंत्रिणा करणमंत्रिणा वापिका कापि करिता ॥
स्वस्ति श्रीनृप
- 5 विक्रमार्कममयातीत संवत् [१३] आपाढादि १९ एकोनविंशतितमे वर्षे विकृतनाम्नि
संवत्सरे उत्त
- 6 रायणे वसंतकृत्ता महामांगल्यफाल्गुनमासे शुक्लपक्षे अष्टम्यां तिथौ शनिदिने मृगशरन
- 7 क्षत्रे आयुष्मान् नाम्नि योगे ववकरणे मिथुनस्थि [ते] चंद्रे शेषप्रहा यथास्थाने कन्या-
लमवहमान् एवं
- 8 शुभग्रहविलोकितकल्याणमय्यां वेलायां परमारश्रीमं [गल] देवसुत परमारश्री जगद्देव-
भार्या कुं [ठामला]
- 9 नंददायिन्या बाई श्री वेजलदेव्या...स्येव प्रभावः अरिराजलक्ष्मीस्वयंवरगतवति.....
परमारश्री.....
- 10 ...बाई श्री मोनलदेपुत्र...श्रीराणकीर्ति..... [अतपाल] वंशे महामंत्री मटाभार्या
साध्वी.....
- 11 त्मज मंत्रिकरणभार्या [या] नंददायिन्या=बाई पाली...न्यं....निगम...लक्षपूजा...त्यष-
क्षालाया.....
- 12 ...कारिता । सर्वेषु दानेष्वपि जल...संदलति...ति यशः श्रीहरेः कृपया संशोभितः...
वापी रचिता...

SOMANĀTHA PĀTAN

No. 34]

v.s. 1423.

[13-1-1367.

This record is engraved on the pedestal of the Sarasvatī image placed in the north-west corner of the new temple of Somanātha built by Ahilyābāi Holkar in Pātan. The inscribed portion measures 6" × 5".

It records that the image (of Sarasvatī) was set up by Purushottama, son of Rājagaṇa of the Somaparā community on the 12th day of the bright half of Māgha in v.s. 1423. It may be noted that the denomination Somaparā of the community was known as early as the 14th century A.D.

Text

- 1 संवत् १४२३ वर्षे माघ सु
- 2 दी १२ सोमपराज्ञाती
- 3 राजगणसुत
- 4 पुण्योत्तमेन मूर्ति कारा
- 5 पिता ।

SOMANĀTH PĀTAN

No. 35]

v.s. 1432.

[9-3-1376.

This inscription is engraved on a stone pillar standing near a Masjid to the south of Verawal gate in Somanāth Pāṭana. Below the inscribed portion is engraved the indecent figure expressive of an ass-curse. The inscription measures 1'. 6" × 1'. 3".

It opens with the date, Friday, the first day of the dark half of Phālguna of v.s. 1432 and refers to the reign of the Vājā king Bharama. The object of the record is not clear but it seems that a grant of money was made by all the masons of the place to build a temple.

The king Bharama in this record is probably identical with the king of the same name mentioned in the Dhāmlej inscription of v.s. 1437 published below.

Text

- 1 संवत् १४३२ वर्षे फाल्गु [ण]
- 2 वदि १ शुक्ले अद्य [वा] जा
- 3 श्री भरम राये आंमट
- 4 पुजा समस्तसूत्रधारा
- 5 णां दानं ग्रन्थादे मुक्त [म्]
- 6 व्यापारे माह्वय ! कृत ॥

THAN

No. 36.]

v.s. 1432.

[28-4-1376

This inscription is engraved on a stone fixed in a platform near the sun-temple on the Kandola hillock near Thān. The inscribed portion measures 3 ft. in length and $\frac{1}{2}$ ft. in breadth. The language is very corrupt so that the meaning of the record is not quite clear.

It seems to record that the sun temple was built by Siha, son of Būtaḍa Lākhā, on Monday the ninth of the bright half of Vaiśākha in v.s. 1432. In the concluding portion the Mahārāja of Kandolā (?) seems to have been referred to.

Text

- 1 [उ नमो श्री सृ] यां संवत् १४३२ वर्षे वैशाख सुदि ९ सोमे
- 2 बूटड लापौआ पुत्र सीह कारापित बुक्को उषडनी दत्त काठी सग
- 3 डोगरि पालीताण काटीविणा मुकरतु (!) देव कंडोल माहाराज सी

(To be continued)

INSCRIPTIONS OF KATHIAWAR

BY

D. B. DISKALKAR

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INSCRIPTIONS OF KATHIAWAD*

By

D. B. DISKALKAR

NAGICHANA

No. 37.]

v.s. 1434.

[25-11-1377.

This inscription is incised on a stone pillar of a Śiva temple at the entrance gate of the village Nagicāṇā in Mangrol state. It measures 19" × 16".

It records the death of an Ahir named Sāngo, son of Patel Soma, while protecting the village against thieves on Monday, the 9th day of the dark half of Māgasara of v.s. 1434 in the victorious rule of Rai Jaisinhadeva, who was most probably the Cūḍāsamā king and son of Khengār.

Text

- 1 संवत् १४३४ विर
- 2 षे मागसर वदि नोमि
- 3 वार सौमे अदेहू श्री०
- 4 राय जेसंघदे विजे
- 5 राज्ये पटेळ० सोमा सुत
- 6 आहीर सांगो चाषड आ
- 7 गाम चोराक विडिओ
- 8 पीढीआ सांगो त-
- 9 राठोड ऋण ? - चोराक
- 10 ना ठाम राषिआ [।] सुभ भवतु ॥

OSA

No. 38]

v.s. 1435.

[22-12-1378.

This inscription is incised on a *pāllo* fixed in a *deri* to the south of the river and to the east of the village Osā in Junagadh state. The inscribed portion measures 1' 4" in length and 9" in height.

It refers to the rule at JUNAGADH (Jirṇaprākāra) of the THĀṆĀDĀR MAHĀMALIK MUHAMMAD SADIK and of RĀVAL MAHĪPĀLADEVA son of MAHĀRĀṆĀ JAYASIMHA and records the death of Vanāla, son of Rāval Kāhā in a fight with the Kāṭhis, while rescuing the cattle of the village Osā, on Thursday, the second of the bright half of Pausa in v.s. 1435.

The importance of the inscription is that it makes mention of a Muhammadan Thāṇādār at Junagadh in preference to the Cūḍāsama king of the place. We know that the Delhi Emperor Muhammad Tughlak had reduced Junagadh in H.S. 760 (v.s. 1406) and compelled the Rao of the place to

* Continued from page 739 of March 1939 issue.

pay him tribute. It seems that he had posted a regular Thānādar at Junagadh to govern Soratha under the viceroy of Gujarat. At the time of this inscription Farhat-ul-Mulk Rāsti Khan was the governor of Gujarat appointed by the emperor Firūz Tughlak.

Text

- 1 ॥ स्वस्ति श्री ^१उग्रामे संवत् १४३५ वर्षे पौष शुदि द्वितीया
- 2 ॥ गुरौ^२ अयेह श्रीजीर्णप्रारे^३ श्रीमंगल एहिक^३ (?) सलही
- 3 ॥ थाने । महामलिक श्रीममद् सदीक-श्री सहारा
- 4 ॥ ण श्रीजयसिंह^४ सा सुत राउल महिपालदेववि
- 5 ॥ जयराज्ये प्रति श्री आलासे ? स्थ उसाग्रामसक्तगौ
- 6 ॥ काशीसत्रं मेलीकारेण बालि लवण रावल भ...का
- 7 ॥ हा सुत वणल कटाईत माता नागिणी कलि पावण
- 8 ॥ रासा जिवा हर गागनी मा समभवत

DHĀMLEJA

No. 39]

v.s. 1437.

[23-6-1380

Dhāmleja is a very old village in the southern part of the Junagadh state at a distance of 11½ miles south east of Sūtrāpādā. To the west of the village there is a celebrated Kuṇḍa called Vishṇu Gayā. It is also called Cakra Tīrtha. The present inscription is lying there under a *pīpala* tree. The inscribed portion which is in an excellent condition measures 2' 6½" in length and 1" in breadth.

The inscription was once published in *Indian Antiquary*, Vol. VIII, p. 186 and in the *Revised List of Antiquarian Remains in the Bombay Presidency*, p. 248.

The object of the inscription is this—Rāṇa, son of Teja, belonging to the Prāgvāṭa community was the chief minister of the king of Gujarat. When the country was very much overpowered by the Mlecchas he did much to protect the good and the Brāhmaṇas. His son Karamasi was the minister of the Vājā king BHARAMA of Prabhūsa. He repaired the Kuṇḍa and the sun-temple at Mūlgayā (i.e. Dhāmlej) and used to offer daily worship to Somanātha. At the request of his minister the king made a gift of a village named MEGHA [RAJA] to Brāhmaṇas and made them settle there to prosecute Vedic studies.

The *praśasti* was composed by Vāsudeva, son of Bhānu, a Brāhmaṇa from Anandapur and was engraved by Madhūsudana.

The inscription is dated Saturday the sixth (fifth?) of the dark half of Āṣāḍha of v.s. 1437 (See also *Ind. Ant.* XIX, p. 186).

The king Bharmā mentioned in the record seems to be identical with the king of the same name belonging to the Vājā race, mentioned in the Somanatha Pātana inscription of v.s. 1432 published above. The term King of Gujarat whose minister Rāṇa was as is mentioned in the second verse of the inscrip-

1. उसा 2. बुधवार : 3. प्राकारे 4. जयसिंहस्य

tion has probably to be taken in the sense of the viceroy of Gujarat of the emperor of Delhi. Farhat-ul-mul was the Gujarat viceroy of the emperor Firuz Tughlak at the time. (See History of Gujarat p. 231).

Text

- 1 ॥ ५० ॥ ॐ नमः [: *] श्रीगणेशाय ॥ पातु यातुकुलारातिर्विश्वं विश्वंभरो हरिः । जनान् पुनातु तत्तीर्थं जिष्णुविष्णुगयाख्यया ॥ १ आसीद् गुर्जरराज
- 2 सुव्यसचिव [: *] श्रीतेजसूतः पुरा श्रीराणः मुजनद्विजावनधनो म्लेच्छाकुले क्षमाकुले ॥ तत्पुत्रः सचिवाप्रणीर्जयति सत्कर्मिह
- 3 यः प्रजया राजद्वाराजकार्यचतुरः प्राग्वाटवंशाक्षुरः ॥ २ स्वस्ति श्रीमन्प्रभासाधिपति- शिवसदाराधनावासलक्ष्मीस्तुल्यः
- 4 श्रीभर्मभूपो जयति जनमनः प्रातिहृत्कल्पवृक्षः । तन्मन्त्री कर्मसिंहः सचिवसुरगिरिः क्षमापुराधार उच्चैर्भातीनं साधुमा
- 5 गार्चरणवितयतः सेवमानोऽस्मानतः ॥ ३ यन्नाम पामरमपीह पुनाति यत्र श्राद्धे प्रयांति पितरोऽक्षयनृमिव । तत्तीर्थमेतद्
- 6 मलोपलब्धमूलमोपानमुच्छ्रितनिपानसकारयथः । ४ उद्धृत्य यः सगरभास्करसद्यमूला- तन्मंडपं परिकरेण समं
- 7 समंतात् । नव्यं सुभव्यमिह कारयति स्म पूजां माध्याह्निकीमनुदिनं ननु सोमनाथे । ५ स्वप्रातृमेघनृपतेः परलोक
- 8 यात्रामौल्यथा नित्यजलधान्यनिधिं द्विजेभ्यः । श्रीभर्मभूपतिरदात्सचिवेन येन विश्वापितोऽ भिनवमेघपुराग्रहारः ॥ ६ आ
- 9 द्या वंशाः सुरांशाः प्रथितमुयशसस्ते जनानंदनाथा एकः श्रीकर्मसिंहः स्फुरति कलियुगे सेवकः सन्परोक्षे ।
- 10 ग्रामं यः स्वामिनामप्रथितमतनुत स्वःस्थितौ मेघराजे विप्राणां स्थाणुवर्ति ध्रुतिचयमिह च स्थापयामास साक्षात् । ७ अमृतं पाय
- 11 यन् गावः सुरपत्तनगोपुरे । आहवे कीर्तिसद्धर्मो वा कौमारममेलयत् । ८ वंशवृद्धिकराः संतु रामाद्यास्तस्य नंदनाः । सुरवृक्षोपमाः
- 12 श्रीमत्सपूर्ववयरा(सः) समाः । ९ किं दुर्लभं महदुपासनया यदश्माकाठिन्यगेहमपि विष्णुगायातटस्थः । लब्ध्वा सुदर्शनतनुं मुजनाय दत्ते स्नाने
- 13 गदाधरनतौ च मतिः सुदृष्टः । १० ज्ञानं ददिर्भाति जनेषु भातुः सानंदमानंदपुरद्विजा ग्रयः । श्रितः श्रुतीस्तात्सुनवासुदेवः सांगस्मृती चक्र इषा (मां) प्र
- 14 शस्ति । ११ लिखितेयं पठितसर्वादित्येन ॥ सूत्रमधुसूदनेनोत्कीर्णं । संवत् १४३७ वर्षे आषाढ वदि ६ (५९) शनौ ॥ श्रीः ॥ शुभं भवतु । विष्णुः प्रीयतां ।

MAHUVĀ (?) SŪDĀVĀV

No. 40]

v.s. 1437.

[1381. A.D.

The subjoined inscription was found in a well called Sūdāvāva at Mahuvā in the Bhavanagar State. Devanāgarī transcripts of it were found in the collections of the Bhavanagar Museum and of the Forbes Gujarati Sabha, Bombay, from which this article is prepared.

After an invocation to the god Gaṇeśa the inscription goes on to record that a Brāhmaṇa, named Nārāyaṇa of Bhāradvāja gotra had a son named Vāmana, who by his wife named Jālhu had seven sons. Dhāku, who was the eldest of them was a brave warrior and was a minister of king Sālha. Nārāyaṇa had another son named Kṛṣṇārka, and a third one named Sūrāditya, who was not only well versed in Sāmaveda but also in dramaturgy and horse lore. The latter's son was Nāyaka, who was in the service of king Mahīpāla (probably the Cūdāsamā king of the name). Nāyaka's son was Nandana, who was the minister of king Satyarāja, the younger brother of king Mahīpāla. Satyarāja's wife was Hirādevī. He made a pilgrimage to the sacred place Gayā leaving Sūda, the son of Nandana behind him to look after his estates. Sūda was married to Sahajaladevī, the daughter of Rāṇa. For the use of the public Sūda's wife Sahajaladevī caused a well to be built in v.s. 1437. The inscription was composed by Paṇḍita Viśveśvara and was engraved by the mason Nārāyaṇa, son of Sālha.

Nothing is known of king Sālha mentioned in the record. The king Mahīpāladeva may be the Cūdāsamā king of Junagadh. But it is nowhere said that he had a younger brother named Satyarāja, probably because he died during his pilgrimage to Gayā etc.

Text

- 1 सर्वाणि कर्माणि समृद्धिमन्ति भवन्ति यत्पूजनया पुरस्तात् । नमो निधीनामधिपाय तस्मै कस्मैचिदस्मै
- 2 गणनायकाय । १ यः पुण्यात्पुण्यवंश्यः श्रुतिपठनपटुः प्राग् भरद्वाजगोत्रे श्रीमान्नारायणा-
ख्यः समजनि सु-
- 3 कृती श्रोत्रियो विप्रवर्य्यः । प्राप्तः पांडित्यभावात्परपतिसदने पूज्यतां पूतनामा राज्ये
सर्वाधिकारी धृ-
- 4 तिमश्रुत महामंडपोमंडनस्य । २ तस्मादभूदद्भुतकीर्तिशाली सर्वार्थविद्वामन एव सूनुः ।
यश्चानुचके
- 5 पितरं वराहममात्यतां यो मतिमानवाप्य । ३ अथ वामनः प्रभुरभूदुदितो न तु याच्यया
समग्रहीदवनी ।
- 6 अयमेव विक्रमशैर्जगतीं चरितार्थयन्नतितमां वष्टुधे । १४ जालहूदेवी बलभा वामनस्य
प्रासूतासौ सप्त पु-
- 7 शान् प्रगल्भान् । संस्कारा [ड्या]न् जन्मनस्तत्र ढाहुर्ज्येष्ठः श्रेष्ठाः सालहभूपालमन्त्री । १५
श्रुतशालिनः सुकृ-
- 8 तिनः सुभटा नृपतिप्रियः प्रचुरभाग्ययुताः । सहजैः परस्परमनल्पगुणैः प्रियतामवापुरवनी-
बलये । ६ अत्यर्थसाहस-
- 9 रसः समराप्रगामी [ढा] हुँदढप्रहरणोऽथ रणोत्सवोभूत् । पुण्यप्रतापप्रचुरोदयतस्तरस्वी
वदयां निनाय वरमंडपि-
- 10 कां परेभ्यः । ७ नारायणस्य तनुजे मनुजेषु मुख्ये कृष्णार्कनाम्नि समगादधिकार
लक्ष्मीः । यः स्वाः प्रजाः स्वतनयानि

- 11 व पालयानः संरंभभीतनिजशत्रुचमं विभेद । ८ सूरादित्यस्तकनीयान्महीयान् यो
गांधर्व वेदमुच्चैर्विवेद ।
- 12 तालोपेत नाट्यशास्त्रं हयानां शिक्षां चैव प्राप्तवांस्तद्भूतिज्ञात् । ९ नायकः प्रभुरभूदन्तरं
धर्म एव किल मूर्तिमा-
- 13 श्रितः । स्नानदानजपविष्णुपूजनैर्यो यथाविधिकृतैः पवित्रितः । १० नीतेर्वेत्ता धर्मशास्त्र-
प्रवक्ता वने कार्यं यं महीपा-
- 14 ल्लदेवः । राज्ञामर्थं यः प्रजार्थं च कृत्वा पुण्यां कीर्तिं प्राप रूपद्वयेपि । ११ नायकः
प्रभुरवाप नन्दनं स्वसुहृदां
- 15 दिवानिशं । मोचिता स्वमुकृतादृणत्रयाद्येन पूर्वजपरं परंपरा । १२ यस्मिन्जाते सर्वतः
पूर्वजानामानन्दभूदित्यतां
- 16 दीर्घमायुः । मत्स्याशाभ्यां पुत्रपौत्रप्रवृद्धौ तृप्तिर्येषां तोयपिडप्रदानैः । १३ साधमासि मक-
रस्थिते रवौ तीर्थनाथमधिग-
- 17 म्य येन च । तर्पितः पितृगणः प्रसारिभिर्वेणि वारिभिरमंददा... । १४ अथ कृताधिकृतिः
पृथिवीपतिस्तदनुजः स
- 18 च सत्यनरेश्वरः । उदयनोर्महतोरनयोर्मही रविनिशाकरयोरिव राजते । १५ करोतु
कार्याणि प्रियं तनोतु गृह्णातु
- 19 श्रुति खलु सन्त्यराजः । सौराष्ट्रदेशे विपुले यदाज्ञा प्रवर्तनायोत्सहते क्रमेण । १६
राजाधिकारनिरतेन विनाविका-
- 20 रं येनार्थधर्मपरमेण विचक्षणेन । गोभूहिरण्यरजतानि वित्तिर्य दुःस्थाः सुस्थापिताविधिविप्र-
परंपरापि । १७ ह्रीमादेवी
- 21 पुत्ररन्नेन येन वद्या त्रिप्रयौरिवेन्द्वयेन । मुख्यश्चासीत्कर्मणा तेजसा वा उर्व्या ह्यातस्तेन
मुख्यार्कनामा । १८
- 22 गंगातरंगानवगाढा गाढं श्रीविश्वनाथं विभुमर्चयित्वा । प्रदाय पिंडं च गदाधराग्रे चकार
पुण्य पुरुपुण्यतीर्थं । १९
- 23 गंगादितीर्थजफलेन विराजमानः कीर्त्या सितांशुसितया गुरुगौरगात्रः । वेणीजलानि विमलानि
विगाह-
- 24 मानः श्रीसूदसुनुमधिकारपटे निवेद्य । २० तेन तीर्थगमनाय सस्पृहाः सार्थगाः शतसह-
स्रगो जनाः ।
- 25 तारिताः सुरमरिद्वयादिभिस्तीर्थकोटिभिर्हृदारकर्मणा । २१ पुण्यन् तुण्यन् हर्षयन् सुहृदः
स्वान् वर्षयन्-
- 26 र्थानिर्धित्वाथार्थिसार्थं । दडन् दुष्टान् राजदंडात्प्रचंडावक्रे सूदः सर्वसार्थं कृतार्थं । २२
श्रीसूदमंत्रिगृहि-
- 27 णी स्मृहणीयरूपा नियं पतिव्रतयुता निजधर्मगोपत्री । रनानादिसर्वनियमानि समाचचार
मौभाग्यभाग्यमहिता
- 28 सहजलहुदेवी । २३ वर्षासनानि रसनानि रसायनानि स्वादूनि भोजनशतानि च ब्राह्म-
णभ्यः । पात्राणि स्वर्णरजतानि
- 29 तिलान्वितानि रम्याणि राणतनया विततार साप्त्वी । २४ इह महति निपाने सर्वपुण्य-
प्रधाने मधुरजल-

- 30 निर्धाने कुर्वतः स्नानदाने । वसतु गरुडगामी स प्रिया सेव्यमानो हृदयदयितकामान्पूरय-
न्यूर्तकर्तुः । २५
- 31 श्रीसूदसन्निववापी प्राणिप्रियकृद्विमलजलैः पूर्णा । रमयत्विन्द्रियवर्गं सकलजनस्यास्य
कीर्त्तिर्वा ॥ २६
- 32 संवत् १४३७ वर्षे वाप्यारंभः । पंडित श्रीविश्वेश्वरेण लिखिता । सूत्रधार साह्यासुतना-
रायणेनोत्कीर्णा ।

BHAVNAGAR MUSEUM

No. 41]

DATE MISSING

[about 1381.

In the collection of the Bhavnagar Museum a rubbing of a fragmentary inscription was found, a transcript of which is given below. Nothing is known of the whereabouts of the original stone from which the rubbing was taken. The fragment, as seen from the rubbing contains beautifully engraved letters and measures 11" by 6".

The sixth and the twelfth lines of the fragment record the name of a minister named Sūda, who must evidently be the same as is mentioned in the inscription of v.s. 1437 published above. In the ninth line Harirāja and a king named Satyarāja (श्रीमत्यभूमीपती) are mentioned. The latter is known from the previous inscription. In the seventh line Gayā is mentioned where Satyarāja had been on pilgrimage as we know from the twenty-fifth line of the previous inscription. The fragment elicits no further useful information.

Text

- 1 ... तस्य सचिवस्य.....
- 2 ... परं परंपरां यः प्रत्या.....
- 3 ... मिति सप्तशतैरुपेतः शूरो.....
- 4 ... वेदं शाकुनं विष्णुभक्तः । ९
- 5 ... दत्त्वा प्राप्य राज्याधिकारं सं.....
- 6 ... यं जगति सूदसंज्ञितं । मो.....
- 7 ... दत्तास्मानेष गत्वा गययै श्रद्धो...
- 8 ... भिरौघहारिभिः । १४ विजयते ...
- 9 ... हरिराज राजा श्री सत्यभूमीपति...
- 10 ... रानि सुकृतानि विनिर्मितानि । दे.....
- 11 ... यत ? । दौहित्रेणाम्युद्धृतो धर्मधा.....
- 12 ... विभाति सूदः सचिवः कृतार्थः.....
- 13 ... नंदतु, राजहंसः । २० येन
- 14 ... प्रगो 'दुर्' शो गच्छन्मात्रे.....
- 15 ... लीलाविल्लसघनवि.....
- 16 ... सयुतानि च भोजना.....
- 17 धाने प्राणिभिः
- 18 ... नपीयुषा । ज

BAḌULĀ

No. 42]

v.s. 1440.

[6-2-1384.

In the village Baḍulā in the Sūtrāpādā mahal of the Junagadh state there is a well which contained the following inscription. The stone is at present preserved in the Watson Museum, Rajkot. The inscribed portion measures 12"×9". Its language is good Sanskrit. The poet is fond of puns.

The object of the record is this—A Nāgara, named Soma, begot from his wife Gaṅgā, a son named Mādhava. He was a minister of a king, whose name is not recorded. He begot from his wife Madanikā, a son named Dhāndhama, who was married to a lady named Kīlhaṇadevī, daughter of another Nāgara, named Jasakaṇṇa and his wife Lakshmī. Jasakaṇṇa was in the employ of prince Sohī. From Kīlhaṇadevī Dhāndhama had two daughters named Hānsū and Jānsū who were both well versed in singing, dancing and playing at musical instruments, and who seemed as if they were Rambhā and Menakā descended from heaven to the earth to worship Soma-nātha. They caused to be dug a well in the village Burgala at a cost of 500 *tankas* on the 14th of māgha in v.s. 1440.

Text

- 1 ॥ ७१० ॥ उ नमः शिवाय ॥ प्राग् बभूव गुणरत्नसागरो नागरोऽत्र किल सोम
- 2 ॥ संज्ञया । रौपर्यौवनतरंगतुंगया गंगया प्रमुदितः स्वजायया ॥ १ तस्य ससुर
- 3 ॥ य मंत्रिमाधवा (वो) धांधमंगजमवाप धार्मिकं । मोदितः प्रमुदयामहोदया ।
- 4 ॥ त [तः] पद्मया मदनिकामिधानया ॥ २ मंत्रि धांधमकरध्वजमिश्रा केल्तीव
किल की
- 5 ॥ लहणादेवी । गीतवाद्यरतिनर्तनदक्षे द्वे सुते जनयति स्म मुखे ॥ ३
- 6 ॥ हांसूजांसुमंजिते द्वे भगिन्यौ वापीमेतां कारयामासतुस्ते । जाने रंभा
- 7 ॥ मेनका नाकलोकात् श्रीनोमेगं सेवितुं भूमिमास्ते ॥ ४ समभवदद्भुत
- 8 ॥ वर्णः कल्किर्णः^१ स्तत्र जसकर्णः । मातामह इह दयितो लक्ष्म्या देव्याः स
- 9 ॥ दानवारः^२ ॥ ५ स्त्रीरत्ने न [तुः] यत्नेन पालिते किल लालिते । अतृणीभवितुं पूर्त
मूर्त धर्म
- 10 ॥ विवत्रतुः ॥ ६ राज्ञः प्रतीहारपदे बभूव सोहीति नाम्ना किल राजपुत्रः । अवे
- 11 ॥ क्षि^३ तस्योपकृतीरसंख्यास्तं पूर्तधर्मे भुवि भेजतुस्ते ॥ ७ श्रीनृपविक्रम सं
- 12 ॥ वत् १४४० वर्षे साधशुदि १४ बुरगलाग्रामे हांसूजांसू टंका ५०० वापी कारा-
पिताः (ता) ॥

RANĀVĀV

No. 43]

v.s. 1440

[10-10-1384.

This inscription is incised on a *Pāliā* in the village Ranāvāv in the Porbandar state. The inscribed portion measures 18"×20".

It records the death, on Monday, the tenth of the bright half of Āśvina in v.s. 1440, of Rāula, son of Rā [na] Lākhā, in the time of Rāṇa Bhāṇa, son of Simha, who had made the Turk bow down his head before

1. Drop the Visarga.

2. अवेक्ष्य.

him for his offence of killing Hāṭi Rāyagaṇa, but who bowed down his head before the gods, the preceptors, and the Brāhmaṇas.

Text

- 1 संवत् १४४० वर्षे अस्वत्
- 2 सुदि दशमि सोमे [स्वाम्—]
- 3 — श्रीशंभुसुत राणश्रीभा
- 4 ण हृदि राईराणि भित्तिक्य
- 5 दो सान-द तुकर्मभि अना
- 6 म्यं जन्मन्येम प्रवर्तते ? दे
- 7 वगुह्वाह्वणचरण स पूजि
- 8 सास नाम्ने रा० लापा
- 9 सुनु रा० राउल्ल मृता जयतु

SOMANĀTHA PĀTAN

No. 44]

v.s. 1442.

[1-7-1385.

The subjoined inscription was originally found set up in the eastern i.e. the Triveni gate of Somanātha Pātana. It is now built up in a wall of the Vahivatdar Kacheri there. The record is neatly engraved and is in a good condition. The engraved portion measures 1-4" × 1-9". The record is of a high poetic value and is of much historical importance.

It was once published on p. 252 of the *Revised List of Antiquarian Remains in the Bombay Presidency*. A detailed review of the same appeared in a Hindi monthly called "*Sāhitya*" of Calcutta in Vol. I, pt. I p. 279 ff. and in the *Katrikā* Vo. IV, p. 343 of the Nāgarī Pracārīṇī Sabhā.

The record opens with an invocation to Brahmā in the form of the *linga* of Someśa. The next four verses describe the sacred place called Prabhāsa. In the following verses is mentioned a Yādava king named Bhīma who by his wife Māṇikyadevī had a very virtuous daughter named Yamunā. The tenth verse mentions a king named Dharma,¹ born in the Rāṣṭrakūṭa family which was as much famous on the earth as the families of the sun and the moon. This Dharma married the princess Yamunā, mentioned above. She caused a well, a water trough etc., to be built on Saturday, the 8th of the dark half of Āṣāḍha in v.s. 1442.

In the margin of the beginning of the first three lines is made a note to the effect that the temple of Sangameśvara was built on the 13th day of the bright half of Jyeshṭha in v.s. 1448 after which the inscription seems to have been engraved.

1. This is an excellent case to prove that the calculation of the Vikrama Samvat in Kathiawad was कालिकादि.

2. The reading is clearly Dharma; but if it is a mistake for Bharma then he was the Vājā king mentioned in the Somanātha Pātana inscription of 1432 and in the Dhāmlej inscription of 1437. For the Vājās were a section of Rāṣṭrakūṭas.

The author of this inscription wrongly states in l. 14 that the Rāṣṭroḍa i.e. the Rāṣṭrakūṭa family is the third one distinct from the Solar and Lunar families. For in a number of inscriptions of the Rāṣṭrakūṭas before v.s. 1000 the Rāṣṭrakūṭa family is said to be a section of the Yadu family and belonging to the Lunar race (See Nāgarī Pracārīṇī Patrikā Vol. IV, p. 348 ff). The king Bhīma belonging to the Yādava family mentioned in the record probably belonged to the Jāḍejā family of Cutch, whose descendants are the present ruling family of Cutch. (See ibid p. 356).

Text

- 1 संवत् १४४८ वर्षे ॥ ७।० ॥ उ नमः शिवाय ॥ अव्यक्तं व्यक्तां यातमलक्षं लक्षतां
ज्येष्ठ शुदि १३ दिने गतं ॥ सोमेश-
- 2 संगमेश्वर (:) ॥ लिगच्छलतः स्पष्टं ब्रह्म पुनातु वः ॥ १ या भारती शब्दमयी
प्रस्थापिनः ॥ चतुर्विधा ततो-
- 3 ॥ धिका भाति जडा जलात्मिका ॥ क्षेत्रे प्रभासे शिवमाप्य
संस्थिता पंचप्रवाहा
- 4 ॥ जगतोस्तु गांतये ॥ २ शीर्षे विधुन्य वडवानलफालगोलं वाग्देवता कथयती
- 5 ॥ व हि दिव्यपूर्व [१:] कस्माद्विवादमधियंति च दर्शनानि तत्त्वं शिवात्परतरं न हि
त्रिचिद्-
- 6 ॥ म्नि ॥ ३ तत्पन्नं यस्य मुखे सरस्वती गर्भे धृता येन हरिहराद्याः ॥ सामान्यजतो-
- 7 ॥ रपि मुक्तिदं यत् केनोपमेयं नगरेण तत्स्थितं ॥ ४ भीतोद्दमेकेन हि वाडवेन
- 8 ॥ दृष्ट्वा पुरं वाडवमुख्यलक्ष्यं ॥ स्तुतिं वदत्यर्णव एष धीर्यः करोमिस्मिन् (स्त) चरणौ नम-
- 9 ॥ स्यन ॥ ५ अत्रो प्रसिद्धः किल यादवानां वंशोवतंसो हि वसुंधरायाः ॥ तत्राभवद्भीम-
नृपो (पो) रिर्नामः
- 10 ॥ श्रीर्नामचिन्तो न जनेषु भीमः ॥ ६ एयंगुणं तं पतिमाप्य रम्यं माणिक्यदेवी सुतरां
चन्द्रामे ॥ तयो-
- 11 ॥ श्र योगाद्यमुना प्रवृत्ता किं स्यादयेयं नवमी च सिद्धिः ॥ ७ नाम्ना भवेद्या यमुना न
निम्नगा राज्ञी भ-
- 12 ॥ देवो गमगर्भधारिणी ॥ भीमी भवेद्या न रुचिः स्वयंवरे मदालसा या न भवेन्मदा-
लगा ॥ ८ शीलै
- 13 ॥ न गंगा भवतीति शुद्धा या नामधेयाद्यमुना प्रसिद्धा ॥ सरस्वती तद्ददनात्र याति प्रयाग
एषोभिनवो
- 14 ॥ विमानि ॥ ९ वंशा प्रसिद्धा हि यथा रवीन्द्रौः(दू)राष्ट्रोडवशास्तु तथा त्रि (तृ)
तीयः ॥ तत्राभवद्भीमनृपोतिधर्म-
- 15 ॥ स्तस्माच्छिञ्च मा यमुना जगाम ॥ १० दत्तानि दानानि यथाखिलानि तपांसि तप्तान्य-
निनिर्मलानि ॥ कृता-
- 16 ॥ नि पुण्यान्तिनिध्नलानि प्राप्तानि सर्वाणि जनेः फलानि ॥ ११ या कारयामास नवापि
वापिका गर-
- 17 ॥ त्रिद्वयतनप्रपाश्र ॥ तथा प्रतोलोमुखमंडनोपमं निर्मापितं चत्वरमत्र सुंदरं ॥ संवत्
१४४२ व-
- 18 ॥ पे आपाड वदि ९ शनौ ।

PHULAKĀ

No. 45]

v.s. 1443.

[1386. A.D.

The following inscription is engraved on a stone lying on the bank of a tank to the east of the village Phulkā situated at a distance of eight miles to the west of Unā in the Junagadh state. It measures 10" × 12".

It records the death in v.s. 1443 or Śaka 1308 of the son of Masāhaṇī Lakhana of the Paramāra community during the victorious rule of Śavagaṇa, who must be identical with the king of the same name in another Phulkā inscription of v.s. 1448 published below.

Text

- 1 संवत् १४४३ वर्षे जा-
- 2 के १३०८ प्रवर्तमाने
- 3 राजश्री शङ्खगणविज-
- 4 यराज्ये परमारन्याति मसा-
- 5 हणी लक्षणमुत्...
- 6 -॥.....

MESVĀṆA

No. 46]

v.s. 1444.

[11-12-1387..

This inscription is on a *pālīā* standing to the south of the Deri to the east of Mesvāṇa. Above the inscribed portion which measures 1'3"×1'. are engraved the effigies of the sun and the moon and the Śiva-lingas.

It records the death on the amāvāsyā day of the month of Māgasar in v.s. 1444 of a Cāvḍā warrior in a fight in the reign of Mokalasirha, who must be a king of the Cūḍāsamā family.

Text

- 1 स्वस्ति श्रीसंवत् १४४४ व-
- 2 र्षे मेसूआणग्रामे श्रीमोक-
- 3 लसीहराज्ये मागसरमास
- 4 कृष्णपक्षे अमावास्यायां¹ ति-
- 5 था बुधदिने पूर्वानक्षत्रे धन-
- 6 स्थे चंद्रे चाउडा धांग जज
- 7 हासी गोढा उध्र गाम भाज
- 8

KHORASĀ

No. 47]

v.s. 1445.

[1-2-1389.

This interesting inscription was originally obtained from the temple of the sun in Khorāsā, an old village in the Chorwād mahāl of the Junagadh state, twelve miles to the north-west of Somanātha Pāṭaṇa. It is at present

1. There was a solar eclipse on this day.

lying in the temple of the Nāganātha Mahādeva at Chorwād. The inscribed portion measures $1.5'' \times 1.2\frac{1}{2}''$. Though the inscriber has done his work very beautifully a number of grammatical mistakes have crept in the writing portion, which fortunately is excellently preserved.

This inscription was formerly published in the *Revised List of Antiquarian Remains in the Bombay Presidency*, by Cousens on p. 250.

The record opens with an invocation to the sun god. It then mentions that after Paraśurāma had destroyed the Kṣatriyas their women had from the Brāhmaṇa men a progeny which was (subsequently called Brahma-Kṣatri). One of these families had for their progenitor the sage Maṅkaṇaka (and hence was called Makvāṇā family). It was considered one of the thirty-six Kṣatriya families. In the Rohelā tribe of this Makvāṇā race a powerful king named Lūṇiga was born. He came to Saurāṣṭra from Mārvād. His son named Bhīmasirṇha received in *giras* the villages Paṇcālaka, Kālīja, and others. Bhīmasirṇha's son Lāvaṇyapāl died at Kālīja leaving three sons named Lakṣmasirṇha, Lakhaṇapāl, and Lakṣa. Of these Lakṣmasirṇha was slain in battle at Junagadh. His son was Rājasirṇha who was a brave and gallant man. He was killed in battle at Bet Śankhoddhār.

From the eleventh verse the description of a second royal family begins : In the Vāghelā family, which is one of the thirty-six Kṣatriya families, and which was ruling at Karkarapuri (modern Kānkroli) in Mārvād a king named Kṣemarāja was born. His son was Somabhrama. The latter had a son named Vira. Seeing the country wholly occupied by the Muhammadans Vira left Mārvād and came to Saurāṣṭra and took service with Khangāra (who was evidently the Cūḍāsamā king of Junagadh). When Patshaha Muhammad had invaded and attacked Junagadh and the Girnar hill (Rai-vata Parvata), Virarāja sent away Khangāra on the shoulders of his brother's son, Bhūmadeva and himself gave his life in his defence. Vira had a daughter named Ratnā, who was married to the king Rājasirṇha of the Makvāṇā family mentioned above.

Rājasirṇha had four sons named Malla, Mattarāja, Muñja and Mohana. Mohana was slain while endeavouring to recover cows driven from Khorāsā by robbers. Malla was then appointed to govern Khorāsā by the prince Śivarāja. This Malla had a wife named Vimalā, born of a Paramāra family, who was very devoted to him. Malla repaired the temple of the sun in Khorāsā, which was formerly built by one of his predecessors.

At the end of the inscription the names of the sons of Malla and of his brother Mattarāja are given, followed by the date of the record, viz. Monday, the fifth of the bright half of Phāgaṇa of v.s. 1445. The composer of the record was Travādi Vācchā and the engraver Madhusūdana Nārāyaṇa, son of Sālḥā. The latter had also engraved the Dhamleja and Mahuva inscriptions of v.s. 1437.

The Patashaha Muhammad mentioned in the record was the Sultan Muhammad Tughlak, who invaded Gujarat and besieged and took Junagadh

and took Rā=Khangār (v.s. 1381-1407) prisoner and subdued the country. The king Śivaraja mentioned in the record was probably the same Śivagana, the Vāja king mentioned in the Phulkā inscription of 1443 and 1448, Chorwād inscription of v.s. 1450 and in the Bhuvātimbi inscription of v.s. 1457.

Text

- 1 ॥ १ ॥ ॐ नमः शिवाय¹ । तापत्रयं त्रिभुवनस्य तनूकरोतु तेजस्ततिस्तरणिजा तिमिर-
नुदंती । या पूर्वप-
- 2 वंतशिरः पुनती प्रबोधं पंकेरहेषु च सतां हृदयेषु दत्ते । १ ये रैणुकेयेन रणांगणांतनीताः²
क्षयं क्षो-
- 3 णिभुजः क्षणेन । ते क्षेत्रजा ब्रह्मकुलप्रसूतास्तदाख्यया ख्यातिमुगुः क्षितीश³ । २ नृहं-
ससंसत्प्रथितप्रशंसस्त-
- 4 दंकभृन्मंकणकर्षिवर्श⁴ । नृशंसविघ्न सकृदस्त्ययं सः षट्त्रिंशदंशक्षितिपावितंसः । ३
मरुस्थलीमंडलगैकदेशे
- 5 देशे दशारोहिणि रोहिलादौ⁵ । विशालभालः कलिकालकालस्तत्राभवहूणिगभूमिपालः
४ स सैन्यपालन्वधरः⁶ सुरा-
- 6 द्वां प्राप प्रतापैकनिधिर्बलेन । तस्यांगजोभूद्वि भीमसिंहः समस्तशौर्यादिगुणैरुपितः⁷ । ५
तत्रापि पंचालककालि-
- 7 जादिग्रामावलिग्रासविलासवृत्तिः । लावण्यपालस्तनयस्तदीयो बभूव सूरः⁸ समरे
करालः । ६ निजप्रतापं तपनं त्रिलोक्या⁹ य-
- 8 शः शशांकं च पटु प्रकाश्य [१] लावण्यपालः किल भूमिपालः स कालिजे काल-
मवाप कालात् । ७ बभूवुस्तस्य तनया विन-
- 9 यानतमस्तकाः । लक्ष्मसिंहः [२] सतां मुख्यो लक्षो लषणपालकः । ८ लक्ष्मसिंहो-
लसलीललनाफलकामुकः । जगाम
- 10 जीर्णदुर्गे स सरादमरावती¹⁰ । ९ तस्य सूरनरत्न¹¹ श्रीराजसिंहोभवद्वि । विभेद
संख्ये शंखौके¹² मृतो मार्तंडमंड-
- 11 लं । १० षट्त्रिंशं¹³ क्षत्रवंशप्रथितगुणगणः¹⁴ शौर्यगर्जद्विषत्त्रीविधव्यव्याधिदानोद्युतकर-
कमलः^{15 16} शस्त्रशास्त्रप्रवी-
- 12 णः । प्रीणन्यात्राणि पृथ्वीद्विषणिवितरणैर्विश्वविख्यातकीर्तिर्वाघेलावंश ए [३] क्षितितल
बलये तद्गुवां मालुपक्षेः¹⁷ । ११
- 13 भूषण्डलस्य मरुमंडलमंडनं या सोदकककरपुरीति¹⁸ गरीयसी या । श्रीक्षेमराज
इह राजसमाजराजि वि-
- 14 भ्राजमानगुण एष रराज राजा । १२ सोमभ्रमः क्रमत एव बभूव भूपसहूपरूपणनिरु-
पितविश्वरूपः । म्लेच्छछाय

1. शिवाय 2. रणांगणांतानीता 3. मगुः क्षितीशः 4. i.e. the Makwana family
5. Rohila is a Rajput clan. 6. त्वधरः 7. रुपेतः 8. शूरः 9. त्रिलोक्यां
10. समरा 11. रन्मूनः 12. i.e. the Shankodhar island near Dwarka
13. शट्त्रिंशत्क्षेत्र 14. प्रथित 15. द्विषत्त्रीवैधव्य 16. दानोत्थित 17. पक्षे
18. Represents the present Kankaroli village in Marvad.

- 15 नेति बहुलेपि न देङमीमां तस्याज गोत्रिमिरपि प्रबलैः परीतः । १३ वीरोगजः^१ प्रवर-
वीरवृत्तस्ततोस्य सौराष्ट्र-
16 मंडलमवाप मपापतीर्थैः । यो वारवारनयमारविचारचारुः खंगारगानगुणसौहृदमां-
चार । १४ स श्रीमहम्म-
17 द्यूहन्मदपातसाहिक्रान्तेति रैवतगिरावपि जीर्णदुर्गे खंगारभूपमुपबाह्य स भीमदेवं
भ्रातुः सुत^२ मुभटश-
18 त्यमपि प्रमीतः । १५ रत्नादेवी प्रथमदुहिता वीरजा राजसिंहान्मल्लमुख्य^३ तनुजसपरं
मत्तराजं^४ लेभे । मुंजं त-
19 स्यायवरजमहो मोहनं गोप्रहेरीनघ्नन्प्राणांस्तृण^५ मिव रणे यः खुरासे^६ निवामे । १६
मन्ये सन्न राज-
20 श्र मुंजो व्यंजन्नंजः स्वजने^७ मोहनश्च । चत्वारोमी साममुख्या उपाया रत्नादेव्यां
राजसिंहात्प्रसृताः । १७ प्रवरराजि
21 विराजविक्रमो युवराजः^८ श्रीशिवराजभूपतिः । खुरवास्तकवामशासने न्ययुननगमल-
मुत्तुन्यमद्गुणा^९ । १८ दृष्ट्वा तत्र पु-
22 रा पुराणपठितं पाथोजपाणेः प्रियप्रासादं निजपूर्वपूरुषपरप्रीत्यै स्वपुण्याय च । कालंते
पतितं कृतार्थितमतिर्लक्ष्मी
23 प्ययैर्नूतनं^{१०} तक्कालाद्वचयांचकार^{११} नियतं तं मल्लदेवोभिधः^{१२} । १९ तद्भार्या विमला
देवी सती मीतेव सा बभौ^{१३} । परमारकुलोद्भूता नारी-
24 गुणगणावृता । २० आनीय चातुश्रणीयविप्रांसा^{१४} मल्लदेवेन विचित्रमंत्रैः । सन्मंडपे
मंडलकुंडवेदीनेदीयसाकारि रविप्रतिष्ठां^{१५} । २१
25 रोहेला मालदेभार्या विमलः^{१६} सुत दूदा लाषा देपा रामा सांगा ल्छणसी^{१७} बई हांसी,
मल्लदेवभानुमानरा^{१८} भार्या बई नामलदे सुत लीचा हरराज
26 वाघेला ! मूलराजः । संवत् १८४५ वषे^{१९} फाग^{२०} सुदि ५ सोमे तृवडी^{२१} बाछा कवि सूत्र
माल्हासुत मधुमूदननारायणः आचार्य लंगः सुत पुरुषा^{२२} प्रतस्टा^{२३} ।

DHANDUSAR

No. 48]

v.s. 1445.

[1-2-1389.

The following important inscription is found in a celebrated well called Hāni vāv in the village Dhandhusar under the Junagadh state, at a distance of nine miles north-west of Junagadh. It was very finely engraved but is now disfigured here and there. The inscribed portion measures 1-1" × 2-1½".

This inscription was once published on p. 245 of the *Revised List of Antiquarian Remains in the Bombay Presidency*.

1. वीरोगजः 2. सुतं 3. मल्लं 4. The letter च seems to have been omitted before लेभे 5. ०घ्नन् 6. The modern Khorasa. 7. स्वजने
8. Drop the श्री as it violates the metre. 9. न्ययुजन्मल्लमुत्तुन्यसद्गुणं + सद्गुण
10. व्यर्थं 11. तक्काला 12. देवामिधः 13. बभौ 14. चातुश्रणीय
15. प्रतिष्ठां 16. विमला 17. वाई 18. सन्नराज 19. वषे 20. फाल्गुन
त्रवाडी 22. पुरुषा 23. प्रतिष्ठा

The record is in Sanskrit poetry which is on the whole a good one. The poet named Trivāḍi Śrī Rāma seems to be a Nāgara Brāhmaṇa. The meaning of a few phrases in the record is not clear. The record opens with an invocation to the god Viṣṇu as a *Jalaysāyin* described in beautiful poetry. Then follows the genealogy of the Cūḍāsamā kings as follows :—

There was a king named KHANGĀR, whose son was named Jayasirṇha. After him Mahīpati became the king and he was succeeded by his younger brother Mokalasirṇha. He had defeated the army of the kings of Kaccha and Sindha at Bhumbhali (Bhūbritapalli) i.e. modern Ghumli. Under orders of the Muhammadan emperor he made Vāmanasthali his capital. His minister was Gadādharma, whose son was named Vaijyanātha, who though he was young bore the burden of the kingdom. His wife named Hānī built at Dhandhusar a well on Monday, the 5th day of the bright half of Phālguna of v.s. 1445. The date is expressed both by words and figures. The composer of the *prāsa* was Trivāḍi Śrī Rāma and the engraver Nārāyaṇa. The latter is mentioned also in Nos. 39, 40 and 47.

As regards Mokalasirṇha's shifting his capital to Vāmanasthali (i.e. modern Vanthali) and his fight with the Kaccha armies the following is stated on p. 497 of the Kathiawad Gazetteer : Zafar Khan, afterwards Sultan Muzafar, exacted tribute from Maṇḍalika II, after his expedition in 1394 A.D. and previously to this he, agreeably to the orders of the Viceroy of Gujarat on behalf of Sultan Firoz Tuglak, who placed a Thāṇādār at Junagadh, removed his capital from Junagadh to Vanthali and obeyed his sovereign's orders. By this monarch's order he marched against Ghumli and subdued the chieftains on the coast.

The name of the king of Kachha who was defeated by Mokalasirṇha is not given but he was probably a Jadeja king.

Text

- 1 ॥ ७॥ उ नमः श्रीगणेशायः¹ ॥ कनकनककं² [क] णकणितभृगुसंकारितं वि [च] इक
[म] लालया करतले [न] संवाहितं [।:] रसालसदृशो वृशं
- 2 श्वपदपद³ सत्ययतो जयाय जलशायिनः शयनतः प्रबोधोदयः ॥ १ श्रीचंद्रचूडचूडचंद्र
चूडासमत्वमधृतयन् । जयति नृपहंसवं-
- 3 शोभतः संसत्प्रशंसितो वंशः । २ श्री [च] गारस्तकुले खल्लक्ष [क्षोणीधुण्णाशेष]
विद्वेषिपक्षः । यत्रासिन्नक्षत्रनक्षत्रमात्रत्रस्ताशिक्षाशस्त्र-
- 4 श्रुतांश्चर्यागे । ३ तस्याभवत्तानुभवः⁴ क्षितिमूर्तिमीशः . शयाऽत्र विजयी जयसिंहदेवः ।
तीक्ष्णभुरप्रनखलंडितचंडचौरमुंडा-
- 5 वली कर्मलकुडमलमालयैव । ४ तस्माद्यस्य कृतिर्विजेय्य विकृतिः पापे कृते निःकृतियोग्या
यस्य मति [द्वि] जेव्वनुगतिरुष्टे-
- 6 पु नो संगतिः । विद्यायां निचिती [गुरौ] परिचितीर्यस्या [गमे] निष्ठितिः संग्रामे विजि-
तिर्महीपतिरिति ख्यातः क्षिता भूपतिः । ५ जयसिंह-

- 7 देवतनुजो ननु यो मनुजोऽनुजोऽस्य दनुजारिणो¹ जलमोतलः कुलिनि भोक्लसीत्यल-
सीभवन्मकल [को] मलसीतलनक (?) । ६ भूमली-
- 8 भोगतमेन भैरवेण ?-पुरद्विपा । मुक्ता [मोक्] लसिहे [न] कतसी किल सीधुनः । ७
भूभृत्यल्लिरनीयत प्रतिभटैर्या जातु कच्छेश्वरैः पात्रा-
- 9 य प्रभुणापि सिंधु[पति]नाप्यल्पेन नि (!) न्येन वा [१*] ... मित्र... रूषेव पुरुषैस्तां
भूवल... सु [द]
- 10 रयशाः श्रीमोक्लः क्षमापतिः । ८ आदेशादिह देश-देशनमनु ? श्रीपातसाहिप्रभोः
सद्यो निर्मितनव्यभव्यभवनप्रासादशालादि-
- 11 मिः । वापीकूपसरोनिपानविविधोद्यानादिभिर्द्योतितं श्रीमद्भावन²धामनामनगरं यद्वाजधानीं
जगुः । ९ बार्हस्पतीपौशनशीध्वधी³-
- 12 ता ! चाणक्यमाणिक्यवचो विनीतः । कामंदकी [सुं] दरमंदिरश्रीगदाधरो यस्य गृहेऽस्ति
मंत्रो । १० तत्र [दनो] नंदति वैज्यनाथ-ना-दग्रे-
- 13 त्यरुजाभृजाकृत् । कुमारभाऽवेपि च येन सार[व्यापा]रभारो विभरां बुभूषे । ११ ह्यानी
मिहानीय कृतार्थमा [नी स्थानी प्रधानी]
- 14 कृतराजधानी । स्वभासि संभावयमिति स्म रंभा दंभाभृजृभारिपुरं चिरंभात् । १२ धंधू-
स्वरस्युत्तम [लोकलाभ] लोभात्-
- 15 यापोद्गकारि वापी । आपीय पीयूषजलं न तापी तापं न पापं बुबुधे च पापी । १३
राजति यशःप्रशस्तिर्मेधुरास्यास्तां
- 16 चकार कोऽपि कविः । शरयुगमनुसंवश (त्स) र १४४५ वर्षे फागु(लु)[ण*] सुदि
पंचमी [सोमे । १४] ... प्रशस्तिकर्ता त्रिवाडि
- 17 श्रीरामः [१*] सूत्र नारायण⁴ प्रशस्तिस्तुक्कीर्णा । राज वाछाभार्या च (वा) ई रतनी
मुता व (वा) ई हर्ना⁵ वापी कारापिना । सु (शु) भं भवतु । श्रीः ।

AVANIA

No. 49]

v.s. 1447.

[9-2-1391.

This inscription is engraved on a *pālīā* called Mātrino pālīo at the village Avāniā. It measures 1'4"×1'4".

It records the death of a warrior whose name is illegible on Thursday, the fifth of the bright half of Phālguna in v.s. 1447 during the reign of the Sultan Nāsiruddin, who is also mentioned in the Mangrol inscription of v.s. 1452.

Text

- 1 स्वस्ति श्री संवत् १४४७
- 2 वर्षे फागु [ण*] सुदि ५ गुरु-
- 3 दिने सुरत्राण निस्सर-
- 4 दीनराजे अदिवानी
- 5 आप्रामे राजदेवानी-
- 6 ह सहितेन

1. The meaning of this sentence is not clear.

2. द्वाभन 3. प्या 4. नारायणेन प्रशस्तिस्तुक्कीर्णा 5. हान्या

PHULKĀ

No. 50]

v.s. 1448.

[26-11-1391.

This inscription is copied from a *pālīo* standing on the bank of a big tank in the village Phulkā in the Unā mahāl of the Junagadh state. The inscribed portion measures $11\frac{1}{2}'' \times 10\frac{1}{2}''$.

The inscription states that Masāhaṇi Lākha, son of Sāpā (or Sāyā) built a temple on the bank of the Phulkā tank in v.s. 1427 (Śaka 1292). Afterwards in the year 1448 on Sunday, on the new moon day of the month of Kārtika he died when Śavagaṇa was the reigning king, and Arjunadeva Paramāra was his minister.

It is not known to what family king Śavagaṇa belonged. He seems to be identical with the king of the same name mentioned in the Phulkā inscription of v.s. 1443, and in the Bhuvāṭinbi inscription of v.s. 1457 published below and was probably one of the Vājā kings of Somanātha Pāṭaṇa, who ruled over the coast line, called Nāgher, from Mādkaavpur to Jāfrābad. It can also be suggested that Śivagaṇa may be identical with the king Shivarāja mentioned in the Khorāsā inscription of v.s. 1445 and the Chorvād inscription of v.s. 1450.

Text

- 1 स्वस्ति श्रीनृपविक्रमसमयाज-
- 2 तीत संवत् १४४८ वर्षे कार्तिक व-
- 3 दि अमावास्यां रविदिने ज्येष्ठानक्षत्रे
- 4 राय श्री[श]वगणराज्ये आमात्य अर-
- 5 जनदे परमार मसाहणी सापा सुत
- 6 मसाहणी लाषा स्वर्गद्वारेण संप्राप्त [।*]
- 7 फलकाग्रामे संवत् १४२७ वर्षे सरो-
- 8 वरु प्रासाद बंधव्या श्रीशाके १२९२
- 9 प्रवर्तमाने अज्ञाश्वतानि सरीरानि
- 10 विभवो नैव सास्वित नित्यं स
- 11 न्यहतो मृत्यु कर्तव्यो धर्मसंग्रहा [॥१]

BAGASRĀ (SIL)

No. 51]

v.s. 1448.

[23-2-1392.

This inscription is engraved on a yellowish *pālīo* standing in the western quarter of the village Bagasrā (Dheḍ) in the Junagadh state. It measures $10'' \times 6''$ and is in a bad condition.

The record refers to the reign of Mokalasinhha evidently of the Cūdāsamā family and of the Pancakula headed by Pabā, and mentions that on Friday, the first of the bright half of Phālguna in v.s. 1448 a woman named Nāyaki, mother of Patasi ? became a sati.

Text

- 1 ॥ ७१° ॥ स्वस्ति श्रीसंवत्[१४४८] वर्षे श्रीः
- 2 ॥ मोकलस्य(सि)हविजयराज्ये महं० पबा प-

- 3 ॥ चकुलप्रतिपत्तौ [वग]सराग्रामे
 4 ॥ सामंतसुत पतसी मातु नायकि (१) का-
 5 ॥ गण सुदि प्रतिपदायां तिथौ
 6 ॥ शुक्रदिने विना...सगमनं...
 7 ॥ सुभं भवतु

CHORWAD

No. 52]

v.s. 1450.

[15-8-1393.

This inscription is engraved on a *pālio* lying in the Nāganātha temple in Chorwād in the Junagadh state. It measures 15½"×13".

The object of the record is this—In the Cūḍāsamā family there was a brave man named Guhilottama. His son was Śūra. (The name of Śūra's son is illegible). His grandson was named Pāthāka. When Śivarāja attacked Chorwād Pāthāka fought against him with 36 soldiers but fell in the battle on Friday, the 9th of the bright half of Bhādrapada in v.s. 1450, Śaka 1316. His wife named Patasī thereupon became Satī.

King Śivarāja in the inscription must be the same as that mentioned in the Khorāsā inscription of v.s. 1445. The Cūḍāsamā family mentioned in the record seems to be a minor branch of the royal family of Junagadh.

Text

- 1 ॥ ७१° ॥ संवत् १४५० वर्षे भाद्रपद शुदि ९ शुक्रदिने पूर्व (वा) नक्षत्रे सौभाग्यनाम
 2 योगे^१ तस्मिन् श्री शाके १३१६ प्रवर्तमाने दक्षिणायने मश^२ ऋतौ सं-
 3 वत्स[रः] विष्णु[म.] नाम । वशे चू[डा]समानां च । नाम्ना [च] गुहिलोत्तमे^३
 धर्म्म-
 4 कार्ये सदा युद्धे । सत्यार्थं नाम संसदि । १ तस्य पुत्रो रणे शूर(रो) नाम्ना
 5 सूरौ महामतिः । तस्मात् [क्मातर ?] नामाऽभूत् गुणैः ख्यातश्च भूपतेः । २
 6 तस्य सनुर्महातेजा पाथाको रणकोविदः । ज्ञानदानसदादेवपू-
 7 जाऽर्चनपरायणः । ३ यदा श्रीशिवराजस्य मैत्र्यं प्रचलितं महत् । [चो]
 8 रुआडे महाग्रामे युद्धं कर्तुं स[माः] ययौ । ४ तदा ये कातरा भीता
 9 केपि मध्ये स्थिता नराः । केपि युद्धमकुर्वाणा दृष्ट्वा मार्थौ (?) बहि-
 10 ययौ । ५ सैन्यसागरमायांतं गत्वा पार्थमुवाच ह । अहमत्र स्थि-
 11 तो युद्धं मे सार्द्धं किं न कुर्वथ । ६ एवमुक्त्वा ततो युद्धं पटत्रिंशत्
 12 बलिभिस्तदा । कुर्वाणः सुरसंघातैरेकः सोयं महाभुजः । ७ एवं
 13 रथाश्वपादातैरसंख्यतैरनेकधा । यदा ममार संग्रामे
 14 सुरबीभिस्तदा वृत्तः । ८ तस्य पुत्रस्य^४ चत्वारो देवसीर्हा च
 15 सर्वण [::] सिद्धाभिधाना(नः) सर्वे ते जयवंतो भवन्तु ते । पटमी (१)
 16 स्त्री स्वर्ग गतः (ता) सन् द्वेवद्विजगुरुगोत्रजा प्रमातु^५ दीर्घायु
 17 भवतु [१*]

(To be continued)

1. योगे एतस्मिन् 2. शिशिर 3. गुहिलोत्तमः 4. पुत्रास्तु 5. प्रसीदन्तु or
 देव...गोत्रजाणां प्रसादात्

INSCRIPTIONS OF KATHIAWAD*

By

D. B. DISKALKAR

GOREJA

No. 53]

v.s. 1450

[24-8-1393.

This inscribed *pālio* was found in the village Goreja, about six miles north of Mangrol. The inscribed portion measures $15\frac{1}{2}'' \times 8\frac{1}{2}''$.

It records the death of Bhīmāka, son of Patel Punā in Goreja while trying to rescue the village cattle, on Monday, the second day of the dark half of Bhādrapada in v.s. 1450 or Śaka 1315 during the victorious reign of king Mokalasinhha.

Text

- 1 ॥ १० ॥ स्वस्ति श्रीनृपविक्रमसंवत् १४५० वर्षे शाके
- 2 १३१५ प्रवर्तमाने दक्षिणायने शरदृतुनौ भाद्रप-
- 3 दमासे कृष्णपक्षे द्वितीयाया^१ तिथौ शोम^२ अधि-
- 4 नीनक्षत्रे व्याघातनाम्नि योगे मेषस्थे चद्र^३ राज-
- 5 श्रीमोकलसिंह विजयराज्ये^४ पटल पूना मु-
- 6 त प० भीमाकेन गोरिजग्रामे गोग्रहे देहत्यागो-
- 7 विहित^५ ॥ वाजा इदइ (?) विदणिसा पुरवस्थित (?)

MANGROL

No. 54]

DATE MISSING.

[?

This *pālio* is lying at the gate of the Darbargadh at Mangrol. It measures $1' 8'' \times 1' 1''$. A portion of the inscription at the beginning and at the end is illegible.

It records the death of a warrior of the Cūdāsamā family in a battle in the victorious reign of Mahārāṇā Mejiga, son of Mahārājakula Bhīma at Maṅgalapur (i.e. Mangrol), on Sunday, the 10th of the dark half of Vaiśākha.

The portion of the inscription containing the year is worn out. As the Mangrol inscription of v.s. 1452 states that the place was governed by a Muhammedan officer this inscription must have belonged to an earlier date.

Mahārāṇā Mejiga whose father's name was Bhīma cannot be identified with the Cūdāsama king Meliga whose father was Mokalasinhha and whose inscriptions are dated from v.s. 1469 to 1472. See No. 64 (1) below. It is tempting to identify the prince Bhīma of this inscription with the Yāda-va chief Bhīma mentioned in the Somanātha Pāṭaṇa inscription No. 44 above.

* Continued from p. 41 of April 1939 issue.

1. द्वितीयायां 2. सोमे 3. चंद्रे 4. सिंह 5. विहितः

Text

- 1 छश्रीविक्र-
- 2 म सं.....वर्षे वै-
- 3 शाख वदि १० रवावये-
- 4 इ श्रीमंगलपुरे महारा-
- 5 जकुलश्रीमीम सुत म-
- 6 द्वाराण श्री मेजिग पा-
- 7 दानां विजयराज्ये महं०
- 8 वी...सुत ठ० वेगढप्रति-
- 9 पत्तौ....ग्रामीय चू-
- 10 डा० महं० सुत चूडा० देव-
- 11 सीह.....
- 12 संग्रामे.....मृतः
- 13 शुभं:भवतु श्री: ॥

MANGROL

No. 55]

v.s. 1452.

[7-5-1396.

This inscription is engraved on a white marble. It was first discovered in Māngrol but was afterwards removed to the Junagadh Museum where it is now lying. Above this inscription, which is in Sanskrit, is another inscription in Persian characters. Our inscription measures 18" in length and 6" in breadth and is in a good condition.

This inscription was formerly published on p. 246 of the *Revised List of Antiquarian Remains in the Bombay Presidency*.

It records that in v.s. 1452 while the emperor NASARATKHĀN was ruling in YOGINĪPURA (i.e. Delhi) and Dapharakhān was governing on his behalf the province of Gujarat Malik Yakub was in charge of Māngrol (Mangalapur). His brother Malik Mūsā, who was the *Kotwāl* caused to be made the iron gate of the town.

The emperor Nasaratkhan mentioned above is no doubt the emperor Nāsiruddin Muhammad Tughlak (II) and Dapharkhān is Zafarkhān his viceroy over Gujarat (*Bom. Gaz.* Vol. I Pt. I. p. 232). Some time after the date of this inscription Zafarkhān gave up allegiance to the Dehli emperor and founded an independent line which became in after times known as the Gujarat Sultans.

Text

- 1 संवत् १४५२ वर्षे वैशाख वदि १५ रवौ श्रीयोगिनीपुरे¹ पातसाहि श्रीनसरथतिज-²
- 2 राज्ये तन्त्रियुक्त श्री गूर्जरधरित्र्यां श्रीदफरखाने राज्यं कुर्वति इह सुराष्ट्रायां श्रीमंग

1. i.e. Delhi.

2. i.e. Nasaratkhan

- 3 लपुरे [रायमूलतालीयजवयसीसुत घनीम (?)] मलिक श्री आकूचे [सुद्रा]
व्यापारं कु
4 व्रति वांधव कोटवाल मलिक श्रीमूस्तानाम्ना प्रतोलीद्वयेपि निविडलोहजटिता
5 कपाटयुगली प्रत्येकं कारिता ॥ लोकरक्षार्थं ॥ तोरकी लिपि: कादी बदरदीन
6 पोजा¹ जहीरसुतेन लिखिता ॥ सूत्र राणिगसुत सूत्रवीरधवलेन उट्टकिता ।

PARNAĀ

No. 56]

v.s. 1453.

[22-4-1397.

This inscription is engraved on the pedestal of a Jain image of Caturbhujā in the Jain Derāsar at Parnālā.

It records that the image containing the inscription was consecrated on Sunday, the tenth of the dark half of Vaiśākha in v.s. 1453 by a lady named Bhāvaladevī wife of the Guhila king Pratāpamalla.

Text

- 1 सं० १४५३ वरषे वैशाख वदि १० रवौ प्रतिष्ठा का
- 2 रापिता गुहिलराज प्रतापमलभार्या भावलदेव्या
- 3 सुत राजगहला ? भातु धरण्यग भार्या जसमादि

SOMANĀTHA PĀṬANA

No. 57]

v.s. 1454.

[21-4-1398.

This inscribed slab is fixed in a wall of the Śārādā Maṭha to the north of the Triveṇī in Somanātha Pātana. It measures 14½" × 4½".

The inscription records that two brothers Hājā and Varajā caused the Maṭha of the goddess Kālīkā to be built on Sunday, the 5th of the bright half of Vaiśākha in v.s. 1454. The record further states that because the poet Kālīdāsa had obtained a boon from the goddess Kālī his various poems are admired by the people.

Text

- 1 संवत् १४५४ वैशाख शुदि ५ रवौ भाट० ठकरसि
- 2 हभार्या बा० रूपी सुत ठकर हाजावरजाभ्यां पितृना-
- 3 त्राः श्रेयोऽर्थं देवी श्रीकालिकाया मठः कारा
- 4 पितः ॥ कालिदासकृतैः काव्यैर्विविधैरितरे
- 5 जनाः । दक्षा भवन्ति किं चित्रं कालीलम्बवरो हि सः ॥ १

KANAKASĀ

No. 58]

v.s. 1456

[13-2-1399.

This inscription is engraved on two yellow stone slabs which had been removed from the well called Pāṇiyāri vāv in Kankāsā in the Mangrol state and now built up in a wall of the Daftar khānā at Mangrol. The first slab measures 1'-10" by 1'-4½" and the second 1' by 1'-7". A portion of the inscription is worn out.

1. i.e. खोजा

The record opens with an invocation to god Śiva and gives a description of a province whose name is missing but which must be Saurāṣṭra and of the town Maṅgalapura (modern Māngrol). Then it is stated that a Brāhmaṇa named Khelā, of the Vatsa gotra, dug up a well. His son was Cāciga who also dug up a well. In this family was born one Nāgadeva, who had built a well. His son was Naradeva, who caused a Brahmapuri to be formed for the use of Brāhmaṇas. His son was Silhāka who built a well. His son was Puruṣottama. His son was Kāṇha, who was appointed governor of Kankāsā by king Rāmadeva. Kāṇha's son was Dāmodara.

The record further states that there was a Brāhmaṇa named Kṛṣṇa, of Kauśika gotra. His son was Vatsa, whose son was Vasistha. Vasistha's daughter Gomatī was married to the Brāhmaṇa Dāmodara named above. Dāmodara caused a well to be built in Kankāsā on Thursday, the seventh of the bright half of Pauṣa in v.s. 1456.

The *prāśasti* was composed by a Somaparā Brāhmaṇa named Kaṭu resident of Devapattana.

It is not known to which family king Rāmadeva belonged. It is difficult to identify him with the Vājā king Rāmadeva mentioned in the Lodhivā inscription of v.s. 1499, which is of very late date.

Text

- 1 नमः श्रीगणेशाय¹ ॥ यस्यां विश्राम.....।
- 2 [..... प्रवहति क्षिरसा यां] [॥].....
- 3 ...करकलशे यां विधाता बिभर्ति । शंभोराभास.....
- 4 शम्भाणि मूर्तिः ॥ १ पृथ्वी पीठं मम मतमिदं सर्वलोक.....।.....
- 5 रसि निदधे शुद्धगंधानुबंधात् धन्यो देशः सुकृतवसतिः.....।.....।...
- 6 तस्मिन् रम्यं जयति नगरं पूर्वतो मंगलाख्यं ॥ २ यत्र तांबूलसद्वृत्त्यो.....
- 7 नास्थिताः ॥ तत्पुरं मंगलपुरं³ कथं न स्यादिलातले ॥ ३ ज्येष्ठभ्रातुः सर्वस...।
- 8 धर्मस्याहामर्थकामाववाप्य ॥ तत्संयुक्तो राजधानीं विधाय । मोक्षप्रीता (?).....
- 9 नित्यमेतां ॥ ४ वत्सः स्वच्छमना बभूव तपसो दारोपकारो मुनिस्तस्यानाकु...
- 10 लसत्कुलेऽतिविमले लब्ध्वावतारोऽभवत् । श्रीमान्⁴ खेलाख्यविप्रः सकल
- 11 गुणगणागार एष प्रसिद्धो वाप्यां खेलाभिधायां विलसति सुकृतं येन नि-
- 12 र्मापितायां ॥ ५ तस्याभवत्सुतनयो विनयोपपन्नः क्षीरांबुधेरिव विधुः स
- 13 ततं प्रसन्नः ॥ श्रीचाविगेशमथ चाविगवापिकां च सोऽवीकरच्चतुराविगनामधे
- 14 यः ॥ ६ अस्मिन्वंशे विश्रुतो नागदेवः ख्यातश्चैवं योऽपरो नागदेवः भूमेर्भारं
- 15 सोतिवोढुं समर्थ आसीद्वापीं कारयित्वा कृतार्थः ॥ ७ तत्सूनुर्नरदेवो विप्रोऽप्यौदार्यगु
- 16 णेन नरदेवः । निर्माय ब्रह्मपुरीं पुण्यां योसौ ससर्ज वर्णिभ्यः ॥ ८ सिलह्वाको⁵ विबुधवर ए

1. गणेशाय.

2. The name Saurashtra was most probably engraved here i.e. the last words may be सौराष्ट्रदेशः

3. i.e. Māngrol.

4. i.e. खेलाख्य In old inscriptions ष was many times used for ख.

5. सिलह्वाको.

- 17 ए सुप्रसिद्धः संभूतो द्विजपतिवत्सदा विशुद्धः [।*] सद्वापीं विमलजलां विधाय
पूर्णं भू
18 योऽभूक्तिमु नरदेवजोत्र मूर्त्तं । १ भक्त्या यत्पुरुषोत्तमं परिचरन् निच्छद्य
19 ना सन्मना मन्येहं पुरुषोत्तमः समभवत् विख्यातकीर्तिः क्षितौ । नाम्ना
20 ज्यं पुरुषोत्तमः सुकृतधीः सीलहासुतो विधुतो न क्रूरे पशो जने...
21 मयो दानेन मानेन च । १० श्रीमानवनागानां कारागाराद्देशाच्च साहश्रीमो
22 चयन् भानुताड्यात् लेभे जीमूतवाहनतां ॥ ११ तत्पुत्रोऽभूत् कान्दनामा सुभा
23 [ग्यो—सुष्मिन्] रामदेवेन राज्ञा । भग्ने योऽभौ स्वीयवाटप्रविष्टान् दुःखे-
24 नार्त्तान् सर्वमर्त्यानरक्षत् । १२ गोत्रे चास्मिन् सकलगुणयुते [ग्यो] दये कान्द
25 पुत्रः । शब्दवत् शुद्धः कुलकमलिनीबोधकृत् विप्रवर्यः [पूर्णाश्वः] न...
26 इलामास्करो भामुगेलं धन्यो मान्यो द्विजपतिकलापोपकीयोदयाय
27 ॥ १३ मंन्यज्य हेममरीचिभ्रममाज्यद्वान् यन्निर्मितं मदनमाय्य हि निर्वृताय
28 सोऽजं.....दकवापिकायां कैलासगृगमहशं सुखमभ्युवास ॥
29स्यांवा देवकीमता ॥ नोचेदामोदरं पुत्रं सुवते का (?)
30दामोदरो नाम्ना सत्यं दामोदरो मतः । सुवर्णरेषाशुद्धां
31। १६ प्रत्येकाः सुरमिसुता निपीय नीरं तृप्ये...
32स्या विमलजलाशये सु [... दकं सपदि...]
33यः पुष्पोर्क्ता ज्ञात्वा¹ चान्यत् सर्वसंसारसारं । नीरं
34वापीं चक्रे सोत्र कंकासकास्थे । १८ वसुधामेदाजा²

Second Stone

- 1 ॥ १० ॥ वसुधामेदाज्जाता र [ग्या] रामाश्रया सलक्ष्मणा च ? जनका[मजे ? पंचवटी
बनाल]या माति ॥ १९ मे
2 पद्ममिश्रुनकन्यामकरकुंभ³लीनपीनमनैश्च । धत्ते वापी । तुलनां शुद्धोदका गगन-
सद्वीथ्या ॥ २०
3 नामा⁴ कृष्णा⁵ कर्मया शुक्ल एष ख्यातो रक्तो यः शिवे माधवे च । देहे गौरी वर्णवि-
भ्राम । आसीत् गो
4 त्रेऽसुष्मिन् कौशिके⁶ सचरित्रे⁷ ॥ २१ द्विजोत्तमस्तस्य सुतोमिहोत्री वस्तोपि भारः
धृतकर्मणां
5 यः । वोढुं क्षमोभूत् कलिजांगलेस्मिन् पुच्छेन⁸ सा⁹ केसरिणा विजुष्टे ॥ २२ यस्तत्सूनु
6 दक्षितोऽयं वसिष्ठः म्यातो भूम्यां सद्गुणैः किं वसिष्ठः । नोचेत् पुत्री गोमती सा कथं
स्यात् य
7 स्याः प्रीतिः स्वाम्नि दामोदरे च । २३ स्यात्सौभाग्यैकलता पतिभक्ता वनितादिशुणै-
8 युक्ता । दामोदरस्य दयिता सरस्वतीमुता गोमतीति [॥] २४ या शक्तिः समयातया तत-
9 सिदं विम्बक्रियारूपया या तारा त्रिपुरा परांबरचुरी ? प्रत्यंगिरा प्रोचते¹⁰ । माता स्नेह

1. चान्यत्.

2. These words are useless here as they are repeated on the second stone.

3. The word after कुंभ seems to be कुलीर meaning कर्क. 4. नात्रा.

5. कृष्णाः 6. कौशिके 7. सचरित्रे 8. पुच्छेन 9. सः 10. प्रोच्यते

- 10 रतां गुणत्रयमयी भक्त्या नतानां स्मृता । ग्रीता सा कुलदेवता गणवृत्तानेतावताद्विधि
 11 रं ॥ २५ चित्रमस्ति भुवि भारती भृशं वाङ्मोषि बहते दिवानिशं । भूषणं स विदुषां गु
 12 णधामा सत्प्रशस्तिमतनीत् कटुनामा [॥*] २६ सविज्ञानेन कान्हेन वा
 13 स्तुशास्त्रविदा मुदा । अमिता निर्मिता कांता वापी तापीव पावना । २७ सं
 14 वत् १४५६ वर्षे पौष शुदि सप्तम्यां तिथौ गुरुदिने श्री देवपत्तने वास्त
 15 व्या सोमपराज्ञातीय याज्ञिक छाद्रिगसुत याज्ञिक कटुआकेन प्रश
 16 स्ति(ः) कृता ॥ सूत्रधार(ः) पाल्हासुतकाढाकेन वापी कर्त¹ । सर्वप्रसिस्तिकर्त² ॥

PAṬADI

No. 59]

vs. 14[5]6.

[19-1-1400.

This inscription is engraved on a slab of black stone built up in a wall of the Darbargadh at Pāṭḍi. The record was carefully and finely engraved but a considerable portion to its right hand is too much weather worn. The inscribed portion measures 14½" in length and 9½" in breadth.

The inscription gives the following names of kings, the name of whose family is not preserved : They are Varasir̥ṇha, one intermediate ruler, Śatruśālya, and Jayatkaṇṇa. The record, dated eighth day of the dark half of Māgha of v.s. 14[5]6, refers to the reign of this last king. By the names of kings, by the find spot of the inscription, and by the date we can safely say that the royal family described here was the Zālā family that ruled over Zālāvād. In the second verse the fort, evidently of Patḍi, is said to have been built by the king, who immediately preceded Varasir̥ṇha, but whose name is missing. This king as we know from the Zālā genealogy was Rāmasir̥ṇha. After him Virasir̥ṇha (or Varasir̥ṇha as our record states) ruled. Ranmalji's name, who succeeded him is not preserved. He is said to have made लक्षहोम. His son was Śatruśālya. Śatruśālya was succeeded by his eldest son Jētsir̥ṇha or Jayatkaṇṇa as our inscription names him. From the words सुंदरां व्यरचय[त्] preserved in the eleventh line it seems that he built a well on the eighth day of the dark half of Māgha in v.s. 14[5]6.

Text

- | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 1 | . | . | . | . | . | . | . | कुलदेवि[भ्यां] जये जैत्रजेतुः |
| 2 | . | . | . | . | . | . | . | दुरितनाशं तद्विधेये विधेयाः । १ अ |
| 3 | . | . | . | . | . | . | . | पतिः । प्राकारः कारितो येन धात्रीमुकुटभासुरः । २ त |
| 4 | . | . | . | . | . | . | . | क्षीरोदधिरिवा[त्]लः । चरसिंहस्ततो जङ्गे वेदविज्ञकृतादरः । |
| 5 | . | . | . | . | . | . | . | प्रति मदा... । लक्षहोममसौ चक्रे बंदिमोचनविशु |
| 6 | . | . | . | . | . | . | . | [कोटिदो धर्ममार्गां]णां शत्रुशल्यस्तदंगजः । |
| 7 | . | . | . | . | . | . | . | वासवः । मूर्तो धर्म इव श्रीमान् शत्रुशल्यो नरेश्वरः । ६ |
| 8 | . | . | . | . | . | . | . | निरुपम...हि सदा हरिः । ७ श्री |
| 9 | . | . | . | . | . | . | . | श्रीमान्...नरेश्वरः । ८ चंच |

- 10 [जित]कर्णो जैत्रक
 11 जयत्कर्णमहीपतिः सुंदरा व्यरचय
 12 कर्णभूपालो हरिभक्तिपरायणः
 13 [मंगलं] मंगला देयाज्यंती विजयं
 14 । १२ संवत् १४१[५] ६ वर्षे माघ वदि ८

BHUVATIMBI

No. 60]

v.s. 1457.

[2-5-1401.

This inscription is engraved on a stone slab standing on the bank of the Bhūvaḍa tank in Bhuvāṭimbi near Sūtrāpāḍā in the Junagadh state. It measures 14" × 11".

It records that Nāgubai daughter of Bharama and his wife Megati of the Bāraḍa community caused a tank to be dug up in the village Palāśalā in Saurāṣṭra on Monday, the 5th of the bright half of Vaiśākha in v.s. 1457 in the victorious reign of the king Śavagaṇa and during the regime of the Panchakula headed by Jhājhā (?).

It may be noted that the king Śavagaṇa is also mentioned in the Phulkā inscription of v.s. 1448.

Text

- 1 ॥ १० ॥ संवत् १४५७ वर्षे वैशाख वदि
- 2 - ५ मां तथौ सोमदने उत्तराषाढ नक्षत्रे । व
- 3 करणे चंद्रे उत्तराशने ग्रीष्मरतौ । राजश्रीदा
- 4 वगणविजयराजे महं श्री [ब्राह्मा ?] पंचकुल
- 5 प्रतिपत्तौ सुराष्ट्रदेशे । पलाशलाग्रामे । वारडझाली रा
- 6 ज भरमभार्या बाई मगती तस्य शता बाई नागू तटाक
- 7 धर्मस्थानं कारापयत्वा । कर्ता शंघवही मालु
- 8 देव श्रीभूडडधमि तडागं पण्या शुभं भवतु

JAMALĀ

No. 61]

v.s. 1461.

[31-8-1404.

This inscription is engraved on a *phālio* standing near the *kotho* in the village Jamalā. The inscribed portion measures 13" by 12".

It records the death of Jāḍejā Mālā son of Vahaḍasī on Sunday, the eleventh day of the dark half of Bhādrapada in v.s. 1461.

Text

- 1 संवत् १४६१ वर्षे भाद्र
- 2 पदमासे कृष्णपक्षे एका
- 3 दसीदिने रिवौ वहुडसी
- 4 सुत मालातवि जमला
- 5 - विदग्धिः जाडेजा मिरतु ।

SOMANĀTHA PĀṬAṆA

No. 62]

v.s. 1462.

[23-7-1406.

This inscription is found on the *Padathār* of Mithasha Bhang in Somanatha Pāṭaṇa. It measures 10" in height and 11" in length.

It opens with the Islamic formula 'Bhismillah etc.', followed by the date Friday the 8th of the bright half of Śrāvaṇa in v.s. 1462 and mentions that when BRAHMADĀSA, son of ŚIGANĀTHA, was governing PĀṬAṆA HEBATKHAN son of Dafarkhan, Malik Sāl son of Malik Badruddin, and Malik Shera son of Malik Shekha attacked the town with a large army. Then Vora FARID son of Vora Mahamad fell in a battle while fighting on behalf of Brahmadāsa against the Turks.

The reading Śiganātha of the word is quite clear in the second and the last line. But it is tempting to propose that the proper spelling is Śivanātha, and that the king is identical with the king Śivarāja and Śivagaṇa of the Khorāsā and Chorvād inscriptions and of the Phulkā and Bhuvātimbi inscriptions respectively. It is therefore in the fitness of things that Brahmadāsa, son of Śiga(va)nātha should be ruling at Somanātha Pāṭaṇa in v.s. 1462 as the present inscription states.

Text

- 1 भिस्मिल्लाह रहमान रहीम ॥ संवत् १४६२ व
- 2 षे श्रावण शुदि ८ शुक्रे । श्रीपत्तने शिगनाथपु.
- 3 तर राजश्रीब्रह्मदासविजयराज्ये । तस्योपरि
- 4 समायात धान श्री दफरसुत धानश्री हेबत म
- 5 लिक् बदरदीन सुत मलिक साल मलिक शेष०
- 6 सुत मलिक से [र] समस्तचतुरंगसैन्यवेष्टिते
- 7 बहुरा महमद सुत बहुरा फरीद राजश्री ब्रह्म
- 8 दास [चद्रायां?] तुरकैः समं युद्धं कृत्वा संग्रामे मृ
- 9 तः पितामह बहुरा सीदी ॥ अपितामह महमद व्यव
- 10 माता बाई दोलत मातामह ना. काशिम प्रमा
- 11 तामह नाथू० आली मातुलक नाथू० जंगी ॥
- 12 पितृव्यक व्य० हाजी ॥ मातृ व्यव० सीदी भ्रातृ
- 13 व्यव० आदम ॥ कदमी श्रीशिगनाथपत्तनेत्याः ॥

VERAVAL

No. 63]

v.s. 1464.

[14-3-1408.

A stone slab bearing a bilingual inscription in Persian and Sanskrit is lying in the police Thānā in the Māṇḍavī chauk in Verāval under Junagadha State. The Sanskrit inscription engraved below the Persian one measures 22 inches in length and only 3 inches in breadth.

It opens with the date, the second day of the dark half of Caitra of v.s. 1464 and refers to the reign of the Sultan Dafarkhan Muzfar and further mentions that Mahamalik Fazaral Ahmed caused the city wall to be built which was completed on the 13th day of Śrāvaṇa.

Dafarkhan originally the Gujarat viceroy of the Delhi emperor assumed independence under the name of Muzfar in about v.s. 1463 (See *Bom. Gaz. History of Gujarat* p. 234).

Text

- 1 संवत् १४६४ वर्षे चैत्र वदि २ पूर्वे श्रीप्राकारमुद्धर्त करी श्रीदफरखान [श्रीसाहि]
पातसाह
- 2 मुदाफर सुल्तानविजयराज्ये महामलिक श्री फजरल अहमद.....कारा
- 3 पिता श्रावण वद १३ निष्पन्न मुभं भवतु कल्याणमस्तु ॥

VANTHALI

No. 64]

v.s. 1469.

[7-5-1413.

The following five inscriptions engraved on five memorial stones were discovered, in Vanthali at a distance of six miles from Junagadh. The first three of these memorial stones are now preserved in the Junagadh Museum. The remaining two cannot be traced anywhere. But fortunately their rubbings have been preserved in the Rājkot Museum. The first three stones measure 16½" by 9; 15½" by 11½"; and 17½" by 6½" respectively. They are all in a fairly good condition.

All the inscriptions are of the same date, viz. Sunday, the seventh day of the bright half of Jyēṣṭha of v.s. 1469 and refer to the reign of the king Meligadeva, son of Mokalasirṇha who belonged no doubt to the Cūḍāsamā family that ruled at Junagadh and Vanthali. On the above-mentioned date a number of soldiers of king Meliga fell in a battle while fighting with the Muhammedans. The following five *pāliās* are of five soldiers of them.

The first inscription mentions that Pātāka, son of Veṇu, son of Cūṇā belonging to the Yādava family and having the surname Būbā died on the battle field while fighting against the Bādashaha's army. But children, elderly persons etc. as well as eighteen princes managed to reach safely to Junagadh. The second inscription records the death of Nūbhā, son of Noghaṇa of the Bāraḍa community. In the third the death of Velāyulu, son of Dāsā Cācā is recorded. In the fourth the death of Meghā, son of Jādhava Merā is recorded and in the last inscription the death of Rauta Campā, son of Paḍhiyāriā Jhāṭā is recorded. This inscription is half in verse, and half in prose.

This fight took place at Vanthali between the Gujarat Sultan Ahmad and the Cūḍāsāmā king Meliga, in which the latter was defeated and driven towards Junagadh. This statement of Mirat-i-Sikandari is supported by the present inscriptions.

(१)

- 1 [संवत् १४६९] वर्षे ज्येष्ठ शुदि ७ रवौ श्रीवा [मः] नपुरे
- 2 वैरिवर्गवन [दा] वानल महाराण श्रीमोकल
- 3 सिंहसुत श्रीमेलिगदेव विजयिराज्ये बूवावट-

- 4 कयादव राज च् [ण] सुत राज [वि] णु तत्सुत राज पा
- 5 ताकः समायातश्रीपातसाहसैन्यैः समं युद्धं कुर्व
- 6 न् संग्राम मृतः । अष्टादशभिः संस्थतै राजपुत्रैः
- 7 सबालस्थवि [रा]ः पौराः श्री जीर्ण[प्रा]कारं [क्षेमे]न ग[ता]ः

(२)

- 1 संवत् १४६९ वर्षे जेष्ठ^१ शुदि ७
- 2 रवौ श्रीवामनपुरे महारा
- 3 ण श्री मेलगदे विजयराजं
- 4 प्रशस्ति सजाते तुरण्कैः सं
- 5 ग्रामे बा [र] ड नु [ध] ण सुत न्
- 6 भा रिणसंग्रामे मृत्यं श्री

(३)

- 1 संवत् १४६९ [व] षे जेष्ठ शुदि ७ रवौ श्रीवाम
- 2 नपुरे महारा [ण] श्री मेलगदेविज [य]
- 3 राज्यं प्रशस्ति सजाते तुरण्कैः संग्र
- 4 मे दासा चाचा सुत वेलायुड संग्रा [मे] मृत्यः

(४)

- 1 संवत् १४६९ वर्षे ज्येष्ठ शुदि ७ रवौ ।
- 2 श्रीवामनपुरे महाराण श्रीमेल ।
- 3 गदे विजयराज्यं प्रशस्ति सजाते ।
- 4 तुरण्कैः संग्रामे जादव मेरा सुत ।
- 5 मेघारिण संग्रामे मृत्यः श्री

(५)

- 1 ॥ ७१० स्वस्त श्रीमश्रुपविक्रमार्कसमयातीत
- 2 आषाढादि संवत् १४६९ वर्ष ज्येष्ठ मासे शुक्ल
- 3 पक्षे सप्तम्यां तिथौ रविदिने राणश्रीमेलिग [राज्ये]
- 4 पढीभारीया झाटासुत राजत चांपा वामनस्थ
- 5 लीभंगे युद्धं कत्वा स्वर्ग प्राप्ता शुभं भवतु [१५]
- 6 शूरः सत्यपरो रणे परबलं भक्ता गुणानां नि
- 7 धिः संग्रामे यवनै ७ - ७ ७ ७ ७ दातादितां
- 8 यो गतः [१] भानोर्मंडलमाष्टु वामनपुर भित्वा ध
- 9 नाढ्यो गतो भग्नो झाटसुतो हतः सुभटतालं
- 10 कारचंपाह्वयः ॥ १ ॥

1. No spelling mistakes which can be easily seen are corrected in the inscriptions.
 2. Mark the special importance of this expression for the ancient astronomy of the province. See No. 33 published above.

MESAVĀṆA

No. 65]

v.s. 1470.

[9-7-1414.

This inscription is engraved on a yellowish *pālio* standing in the eastern quarter of the village Mesavāṇā.

It records the death of Ahira Vitā of the Ghaṇāṇia community in a fight at Mesavāṇā, on Monday, the seventh day of the dark half of Āṣāḍha in v.s. 1470 during the reign of king Meliga, evidently of the Cūḍā-samā family.

Text

- 1 ॥ स्वस्ति श्री संवत् १४७० वर्षे आषा
- 2 ढ वदि ७ सोमे उत्तरा नक्षत्रे मीनस्थे चंद्रे
- 3 मेसूआण ग्रामे: महाराज्य श्री: मेलगरा
- 4 ज्ये: घणाणीआ म-जलमुत घणीआ
- 5 ना आहीर बीना संग्रामे गाम भांगता मृत्य:

VAGHELĀṆA

No. 66.]

v.s. 1471.

[24-8-1415.

Vāghelāṇā is a very small village at a distance of three miles to the west of Libuḍā in the Kutiyāṇā Mahal of the Junagadh State. The subjoined inscriptions are from two memorial stones standing near a well there. The first inscription measures 16" in length and 12" in breadth, while the second measures 16" in length and 16" in breadth.

Both the inscriptions are of the same date, viz. Saturday, the fourth of the dark half of Bhādrapada in v.s. 1471 and refer to the reign of king Meliga.* Both the inscriptions record the death at Vāghelāṇā of two men of the Ghāmaliyā community.

Text

(१)

- 1 ॥ ११० ॥ संवत् १४७१ वर्षे भाद्रपद
- 2 मासे क्रिष्णपक्षे ४ चतुर्थ्या तिथ्यौ
- 3 तिथौ शनि (?) दिने अयेह वाघेला
- 4 णाग्रामे महाराणा श्रीमेलिगवि
- 5 जयराज्ये घामलीया सां
- 6 डा मुत घामलया.....
- 7

(२)

- 1 ॥ ११० ॥ संवत् १४७१ वर्ष भाद्रप
- 2 दमामे क्रष्णपक्षे ४ चतु

* A copperplate grant of Mahārāṇā Meliga of v.s. 1471 Bhādrapada Kṛṣṇa Saptamī is said to have been found. I could not, however, get any trace of that.

- 3 श्र्या तिथौ शनि (?) दिने अ
- 4 बेह वाघेलाणाग्रामे
- 5 महाराणा श्रीमेल्लिगवि
- 6 जयराज्ये घामलीया
- 7 सोडा सुत घामली...
- 9 धारातीर्थे रहु ॥

VANTHALI

No. 67]

v.s. 1472.

[1416.

This inscription is found fixed in the well of the Kapilāśrama at half a mile's distance from the town Vantthali, in Junagadh State. It is very much worn out, but fortunately the important portion is preserved. It measures 17" by 13½".

The record gives the name of the Cūḍāsamā king Meliga and the date v.s. 1472 for him.

Text

- 1 स्वस्ति श्री...साय नम
- 2 श्रीविक्रम सं १४७२ वर्षे
- 3 ...मासे.....
- 4श्रीमेल्लिग
- 5 विजय.....वरा
- 6
- 7श्री
- 8५ श्री...
- 9 -12.....

JUNAGADH

No. 68.]

v.s. 1473.

[21-5-1417.

The following important inscription is engraved on a slab of stone fixed in the wall of what is popularly called Mahāprabhu's Baiṭhaka on the east of the Revati Kuṇḍa, which is near the celebrated Dāmodar Kuṇḍa on the way to Girnar from the town Junagadh. The inscribed portion, which is in a good state of preservation measures 1' 9" in length and 10" in breadth.

The inscription was published in the *Revised List of Antiquarian Remains in the Bombay Presidency* on p. 243, and again on p. 361.

The record opens with an invocation to god Vināyaka. Then Dāmodara is praised in good poetry. Then is given the genealogy of the Cūḍāsamā kings of Junagadh thus—In the Yadu family there was a king named Maṇḍalika, who conquered the Muhammedans (Mudgalas as the record states). His son was Mahipāla, whose son was Khangāra. He was a patron of the art of singing. He is said to have conquered eighteen islands and

set up the image of Somanātha. His son was Jayasirinha, whose son again was Muktasirinha. The latter's son was Maṇḍalika. Maṇḍalika's younger brother was Meliga, whose son was Jayasirinha. The commander of the army of this Jayasirinha was Dāmodar, son of Patl? Narasirinha. In a battle fought at Zinjharakoṭa (i.e. Jhānjhmer in the Bhavanagar State, twelve miles to the south of Talājā) he completely defeated the Muham-medans. He caused a Maṭha to be built on Thursday, the fifth of the bright half of Jyestha in v.s. 1473 for the use of pilgrims. The record was composed by Śyāmala, son of Mantrisirinha, and grandson of Dhāndhala, of the Nāgara community. It was engraved by Karaṇa, son of Jhālā.

It may be mentioned that the Maṭha is now-a-days called Mahāprabhu's Baiṭhaka.

Text

- 1 ॥ ७० ॥ ॐ नमो विनायकाय ॥ योगीन्द्रैर्मुनिपुंगवैरनिमिषैर्यो भक्तिवश्यः परं न ध्यानेन न
चेज्यया न तपसा
- 2 धर्तुं हृदाप्याप्यते ॥ गोप्यासौ नव[नीततस्करप]रो बद्धो गवां दामभिः स्थाणुत्वं निर-
मोचयद्वा[वरयो]र्दामां
- 3 ॥ दरोव्याज्जगत् ॥ १ मंडलीकनृपतिर्यदुवंशे यो बभूव युधि मुद्गलजेता । श्रीकरी-
सहितभूपतिसेव्य-
- 4 ॥ तस्य सूरुभवन्महिपालः ॥ २ तत्तनयोवनिभर्ता खंगारो नादवेदमुद्धर्ता । द्वीपनव-
द्वयहर्ता सोमेशस्था-
- 5 ॥ पनाकर्ता ॥ ३ भूकर्मदानपरितोषितभूमिदेवस्तन्नदनः समभवज्जयसिंहदेवः । वर्णा-
- 6 श्रमस्थितिकरो वृषमुक्तसिंहस्तस्मादरिद्विरदविक्रममुक्तसिंहः ॥ ४ मधुपट्टपतिशुद्धेस्तीर्थ
राजन्यना-
- 7 र्यां जनितनिजजनिश्रीतुल्यबुद्धिर्वदान्यः । समितिषुभटमुख्यो मंडलीकस्तदीयोजनि च त
- 8 मनुजन्मा मेलिग [*] स्थूललक्षः ॥ ५ भीतभयदम्रतवरवृषमेलिगनंदनश्च जयसिंहः ।
अस्ति च
- 9 तस्य तु राज्ये यदुसामंत सैन्ये[समये] ॥ ६ अभिषेणयितुमुपेतं हिंश्रकोटस्य परिसरे स
- 10 ॥ [म] रे । यो हत्वा यच्चनबलं मुमोच धर्माच्चनाशेषं ॥ ७ संवद्रामतुरंगसागरमही
संख्यंथ
- 11 ज्येष्ठे सिंते पंचम्यां भृगुवासरे व्यरचयत्षट्कृष्णषट्कर्मकृत् । पाटिश्रीनरसिंहदेवतनयो दा
- 12 ॥ मोदरः पूर्वजानुद्धर्तुं यतियात्रिकोपकृतये तिष्ठत्वखंडं मठं ॥ ८ नागराभ्यंतराज्ञातिद्विज-
धांधलनंदनः
- 13 मंत्रिसिंहस्तस्य सुतः प्रशस्तेः श्यामलः कविः ॥ ९ इति सं. १४७३ वर्षे सूत्र जाल्हासुत
सू. करणाकेन

CHORWAD

No. 69]

v.s. 1485.

[9-5-1429.

This inscription is found engraved on a stone pillar now fallen down to the south of the Nāganātha temple in Chorwād. It measures 1'-4½" in length and 11" in breadth.

It records the death of a warrior named Nānā son of Koha in a fight during the victorious reign of Mahārāṇā Jayasinhha, who was evidently the Cūḍāsamā king of Junagadh, on the sixth day of the bright half of Jyestha in v.s. 1485.

Text

- 1 संवत् १४८५ वर्षे जे
- 2 छ सुद ६ महाराण जे
- 3 सिंगराज्ये...कोह
- 4 सुत नान मृत्यः

MESVĀṆA

No. 70]

v.s. 1488.

[1432.

This inscription is on a *pālīo* standing in the eastern *pādar* of the village Mesavāṇa. It measures 1'5" × 9".

It records the death of an Ahira named Khavā while protecting cows on Wednesday, the 5th of the bright half of Māgasara in v.s. 1488 during the reign of king Mahipāladeva.

Text

- 1 ॥ ७१ संवत् १४८८ वर्षे: मागसर
- 2 ॥ सुदि ५ बुधे¹ अद्येह मेसूआण
- 3 ॥ ग्रामात् महाराज्य श्री: महिपालदे
- 4 ॥ राज्ये पूर्वानक्षत्रे घनस्थे चंद्रे घणा
- 5 ॥ णीआ आहीर...सुत चे
- 6 ॥ वा गौग्रहे मृत्यः विष्णुचरणे वासः ॥

MESVĀṆA

No. 71]

v.s. 149[5]

[18-1-1439.

This inscription is engraved on a *pālīo* standing in the eastern *pādar* of the village Mesvāṇā.

It records that Ghanāṇiyā Punjā fell in Mesavāṇā in a fight while protecting the cows on Sunday, the 3rd of the bright half of Māgha in v.s. 1495 during the reign of the king Mahipāla, evidently of the Cūḍāsamā family of Junagadh.

Text

- 1 ॥ ७१० ॥ स्वस्ति श्री संवत् १४९[५] वरिषे माघमासे सुक्लपक्षे ३ रवौ
- 2 पूर्वानक्षत्रे कुंभस्थे चंद्रे राण श्री महिपालविजयराजे
- 3 घणाणीया मंदीउत्र ? घटीया सुत घणाणीया पूजा
- 4 मेसूआणग्रामे गौग्रहे मृत्यः । विष्णुचरणे वासः ॥

1. The date does not agree.

LODHAVA

No. 72]

v.s. 1499.

[1442-43.

This inscribed *pālio* was found in the village of Lodhavā in the Junagadh State.

It records the death of a Vājā warrior in the village Lodhuā in v.s. 1499 or Śaka 1365 during the rule of the Vājā king Rāmadeva.

Text

- 1 स्वस्ति श्रीजयोभ्युदयः श्रीनृपविक्रमार्क
- 2 समयातीत सं १४९९ वर्षे शाके १३६५
- 3 प्रवर्तमाने अद्येह श्री...मङ्गल
- 4 करणे लोद्धुआग्रामे बाजा श्रीरामदेव
- 5 आस्थाने—महाज्ञातीय बाजा राम
- 6 सुत गोध—नो देवलोकफल
- 7 प्राप्त...श्री ॥ उघास भार्या
- 8 सागमन । शुभं भवतु ॥ स्वर्गलोकोस्तु ।

MŪL-MADHAVPUR

No. 73]

[?

The following interesting but incompletely engraved inscription was originally found in the temple of Mādhavarāi in Mūl-Madhavpur at a mile's distance to the east of the modern town of Mādhavpur in the Porbandar State. It cannot now be traced but its rubbing is preserved in the Barton museum, Bhavanagar. The inscribed portion which, as the rubbing shows, was in an excellent state of preservation, measures 17½"×13". The poet who composed it was no doubt a learned man.

Kṛṣṇa is said to have married Rukmiṇi at Mādhavapura after she was brought from Kuṇḍinapūra.

The first three verses of the inscription record the praise of Mādhava and the fourth that of Rukmiṇi who gave up her parents, brothers and kinsmen to marry Mādhava. A poetic description is given in the next verse of Mādhavapur, the capital town of Mādhava. It is said to have been worshipped by the sea by the offerings of the waves as if they are white flowers. From the sixth verse an account is given of a kṣatriya family born of the sage Kāśyapa. A king named Mohaṇa was born in it. His son was Ayapāla. The latter's son was Kūrapāla (or Kumarapala) who was a brave, pious and virtuous king. He caused to be made (but strictly speaking he must have repaired) the Revatikunḍa revered as Gayā and a temple of Balarāma and Revatī. From the 15th verse Śiva is praised when the engraving of the inscription is abruptly stopped.

Text

- 1 ॥ ७० ॥ ३ नमः श्रीसरस्वत्यै ॥ श्रीगणेशाय नमः ॥ पायात्कुमारपालस्य रुक्मिण्या सह साधवः

- दत्ताधीर्दुर्लभा येन मूर्तिस्थापनहेतवे ॥ १ यः सर्वज्ञो गोपवेषोऽतिवृद्धः कामी योऽसौ ब्रह्म
 3 चारी प्रसिद्धः । दाता योर्था यो विमुक्तोऽपि बद्धः । सर्वव्यापी माधवः साधु
 वोऽव्यात् ॥ २ श्रुतीयं
 4 तस्युक्त्याजरमरमच्छायममलं प्रपंचव्यावृत्त्या कथयति कथंचिच्च चकिता । यतो वाच-
 श्रितं न
 5 यनमपवृत्तं मधुरिपोस्तदेतद्ब्रह्मात्र प्रकटमभवन्मूर्तिमिषतः ॥ ३ यातेयं हरिपादपंकज-
 6 जो भक्त्यै जगद्गुर्लभं । त्यक्त्वाम्बाजनकौ सहोदरमहो संबंधिबंधूनपि । व्याजाद्यादिशतीव
 सर्व
 7 मनुजान्सेव्यो हि सर्वात्मना विश्वात्मेत्यसतो विहाय सुहृदः सा रुक्मिणी पातु वः ॥ ४
 डिंडीरपि-
 8 डपरिपांडुरपुष्पगुच्छैः स्वच्छैर्महोर्मिनिकरैः स्वकरैः प्रपूज्य । रत्नाकरोऽपि नगरीं घन-
 9 घोषणेन नौतीव नित्यमिह माधवराजधानीं ॥ ५ जयति क्षत्रियवंशो...लो नृपतिमोल्लुह
 10 णस्येह । अवलंब्य यं कराभ्यां विचरति वृद्धः कलौ धर्मः ॥ ६ कुल[म]...[न]र्व्यं
 ब्रह्मवित्कश्य
 11 पस्य नरपतिरयपालस्तत्र वीर्याद्भुतोऽभूत् । करयुगलधरो यः संयु[गि]...यैर्दशशतकरती
 12 क्ष्णोद्दण्ड एतन्न चित्रं ॥ ७ तस्माज्जहो कूरपालो वदान्यः कथिद्भूयात्तत्सदृशो वदान्यः ।
 13 यस्य द्वारं सर्वदा भूपमुख्याः शो (से) वंते ये स्थूललक्षा मनुष्याः ॥ ८ आस्थिकेन प (पि)
 बेत्सदासवगुणानि
 14 त्ये (त्यं) चतुर्वक्त्रवत् । न्यायात्पश्यति लोचनद्वयरुचा साक्षात्सहस्राक्षवत्¹ । युद्धे बाहु-
 सहस्रभृन्नुप²
 15 तिवत् द्वाभ्यां कराभ्यां रणे दाने कल्पतरुर्धनस्य बहुधा स्यात्कूरपालप्रभोः (भुः) ॥ ९
 सत्यं भुक्तिवित्तु
 16 क्तिभूरिफलिता श्रीविष्णुभक्तिर्लता प्रह्लादधुवनारदप्रभृतिभिर्द्युतेन संवर्द्धिता । या दग्धा क
 17 लिबद्धिनाऽतिरसा सद्बृष्टिसद्वासनायोगादद्य बलाद्यथा स्थितिरभूत्सा कूरपालाद्विभोः ।
 18 १० असारं संसारं विदलकदलीकांडसदृशं मनस्याधायासौ सुकृतमकृतव्यापृतकरः । शिशु
 19 त्वादारभ्य व्यसनमिदमेतस्य सुमहत् जयी सर्वत्र स्याद्भुवि कुमरपालो नरपतिः ॥ ११
 दाता रैवत
 20 भूपतिर्वैयतपोऽमंत्रं³ च संकर्षणो देयं द्रव्यपतिं चरा⁴ त्रिजगतीरत्नं परं रेवती ।
 होता चा
 21 त्र पितामहोऽमृतमहो तीर्थं गयाख्यं वरं किं किं वर्णनगोचरेऽस्ति जगति⁵ विदुषामेकैकम
 22 त्यद्भुतं ॥ १२ गयाख्यं रेवतीकुंडमर्षदं⁶ मंडपान्वितं रेवतीबलयोर्मूर्तिं कारयामास धर्मवित्
 23 ॥ १३ वैराग्यं योगयुक्तं च ब्रह्मज्ञानं विनापि नयत्यानंदं⁷ महामुक्तिं श्रीमोक्षस्वामिदर्श-
 नात् ॥ १४
 24 यस्यर्द्धांगे हिमगिरिसुता मूर्द्धि गंगातिसीता सौ—

Further portion is not engraved.

(To be continued.)

1. i.e. Indra. 2. i.e. Sahasrārjuna. 3. वरतमोऽमंत्र (?) 4. वरा.
 5. This word is engraved here through mistake. 6. मर्षदं. 7. चा.

INSCRIPTIONS OF KATHIAWAD *

By

D. B. DIKSALKER.

SHIMARA

[?

This fragmentary inscription at present consisting of two pieces was discovered in the village Shimar near Ajār in the Ūnā Mahal of the Junagadh State. From the characters the inscription can be assigned to the 15th century of the v.s.

The inscription seems to record the digging of a well. A portion of the date viz. Thursday the fifth of the bright half of [Mā]gha is only visible.

Text.

1	.	.	.	.	.	भा विभागा उल्लोलकीर्णः प्रतिमल्लमूर्तिः ।
2	.	.	.	.	.	ल्लकीर्णः । ३ रमादेवी हिमादेवी जाते पुष्पौ
3	.	.	.	.	.	[क्याः] ममुत्पन्ने तुष्टिपुष्टी इव स्थिरे । ४ भूपतिः
4	.	.	.	.	.	वीनयोः स्थिता धात्री । पालनलालननियता
5	.	.	.	.	.	च्येत । ५ कलिमलविरमायाः सारमायाः सुत
6	.	.	.	.	.	मालदेवी । अममकुमुमभारे भूप
7	.	.	.	.	.	ममाना । ६ कीर्ति
8	.	.	.	.	.	जा कापि वापिका सुखं
9	.	.	.	.	.	शिवः शुभं भूयात् स
10	.	.	.	.	.	घ श्रुदि ५ गुरौ वापी जाता

MAHUVĀ

No. 75]

v. s. 1500

[23-4-1444 A.D.

The sub-joined inscription is engraved on a black stone slab built up in the pedestal of the god Lakṣmī-Nārāyaṇa, whose temple is situated near the Darbargadh of the sea-port town Mahuvā on the southern coast of Kathiawad in the Bhavnagar State. But as the inscription mentions the digging of a well and makes no mention of the temple it seems that the inscribed stone was brought from elsewhere and built up in the temple. The inscribed portion, which is beautifully engraved and is well preserved measures 1'8" in length and 11" in breadth. The record is both in Sanskrit poetry and prose. As regards orthography it may be noted that a consonant is sometimes doubled after *r*.

It was formerly published in the *Prakrit and Sanskrit Inscriptions of Kathiawad* p. 162 ff.

* Continued from p. 606 of Vol. II, December 1939 issue.

The inscription opens with the date, expressed in words, Thursday, the full moon day of Vaiśākha of v. s. 1500, the saṁvatsara being Prajāpati. In the concluding portion of the inscription, in line 17, where the date is again given, the day is expressed as *pañcamī*, which seems to be a mistake for *paurṇimā*. The inscription then states that in the town named Maḍhumatī, situated in Vālāka, there lived a merchant named Narapāla, of the Moḍha community, which derived its origin from the hoof of *Kāmadhenu*. He was a great devotee of Kṛṣṇa and was a minister of a king named Rāma.* His son was Pālha, and his grandson was Rāma, who is said in the record to be conversant with the Vedas. The latter had by his devoted wife named Jānu a son named Mokala. For the final beatitude of his parents Mokala caused a well to be dug in Madhumatī in the region where water was scarce, during the reign of the Gohel King Sārangji.

The inscription then describes in the eleventh and twelfth verse the antiquity of the town thus—It is said in the Dharmāranya Purāṇa that this beautiful town was founded by Brahmā, when he created the universe. It was called Dharmāranya in Kṛta Yuga, Satya Mandira in Treta Yuga, Veda bhuvana in Dvāpara Yuga and Moheraka in Kali Yuga.

The inscription then states in prose all that was mentioned above in poetry *viz.*—Mokala caused a well to be dug to the west of (the town) Madhumatī for the final beatitude of his father Rāma and mother Jānu and brother Rāghava on Thursday, the fifteenth (wrongly put as fifth) the bright half of Vaiśākha in v. s. 1500 when Prajāpati was the Saṁvatsara.

The Gohel King Sārangji mentioned in the record was Sārangji, son of Kānoji, and an ancestor of the Mahārājā of Bhavnagar. Sārangji's *gādi* was usurped for some time by his uncle Rāmji, but it was afterwards, recovered by him. Nothing is known of the king Rāma, who was the patron of Narapāla. He cannot be identified with Rāmji, the uncle of Sārangji, but might be the Vājā king Rāmadeva mentioned in No. 72 above.

Vālāka mentioned in the third line was the name given in old times to the southern coast belt of Kathiawad from a point north of Valā to as far as Jafrābad on the south-west, where Valās were ruling.

Text.

- 1 ॐ नमः श्रीसर्वज्ञाय ॥ स्वस्ति स्वस्तिमति प्रसिद्धनृपतिश्रीविक्रमातिक्रमात् संवद्विष्णुपदद्वये
- 2 [पु] जगती संख्ये प्रजानां पती । मित्रे चोत्तरगे प्रचंडकिरणे धन्ये मधौ माधवे शुक्ले पूर्णतिथौ गुरौ च गुरुमे
- 3 सद्योगभोगक्षणे ॥ १ ॥ वालाकांतरगे पुरे मधुमतीसंज्ञे निवासोचिते श्रीमत्कामगवी^२ खरोद्भवमवे वंशे
- 4 शिवे संभवः । श्रीरामार्पितचामरातपहरप्रौढिप्रतिष्ठान्वितः । श्रेष्ठिश्रीनरपाल एष समभूत् श्रीकृष्णसेवापरः

* I think this is the purport of the expression श्रीरामार्पितचामरातपहरप्रौढिप्रतिष्ठान्वितः in l. 4.

1. Expressed by a symbol.

2. Read कामगवी

- 5 २ ॥ तत्पुत्रोऽतः पवित्रो हरिपरिचरणः श्रेष्ठिमल्लोऽत्र पल्लहस्तस्मादप्याविरासीदमितवितरणो
ऽन्नस्य सत्य
- 6 स्वभावः । श्रेष्ठिश्रीरामनामा कृतसुकृतचयः संयुतो जानुसत्या सन्मत्या विष्णुभक्त्या [निः*]
वसति सदनं ब्रह्मणो वेदवे
- 7 दः । ३ ॥ तदनु जनितपूर्वादुप्रपुण्यप्रभावात् कलिबलदलनेऽलं मोकलो निज्जलायां ।
प्रणयति वरवापीं तत्प्रती
- 8 चीनभूमौ मधुरसलिलपूर्णा श्रेयसे तत्र पित्रोः ॥ ४ ॥ अनुतिष्ठेदधिष्ठानं मृष्टायां दृष्टनिर्जले ।
स तिष्ठेदि
- 9 द्युद्विष्टदिष्टं शिष्टैस्त्रिविष्टपे । ५ ॥ नीलोद्वाहं यो हरिमेधं पुनिपानं कुर्यात् पुत्रो गोत्रपवि-
त्रोऽभिजनेन ।
- 10 दद्यादन्नं भूमिगजाधोभयवक्त्रा भूयाद्वावात् तीर्थसुपर्वद्विजभक्तः । ६ ॥ गोहिल्लोसौ रणे
शूरः सारंगः शार्ङ्गसे
- 11 वकः [।*] तदुर्व्यां कुरुते वापीं धर्मधीर्मोहमौकलः^३ । ७ ॥ उक्तं श्रीभारते । गोमासे
गोगवाकांते गोरसे गगने
- 12 गते गोमात्रं गोरसं दद्याद्गोसहस्रफलं लभेत् । ८ ॥ श्रीकांतकृतदैत्यांत देव सेवकवत्सल
त्वया विना प्र-
- 13 भुः कोऽत्र ज्ञातुं कर्म क्रियापदे । ९ ॥ पुराणपुरुषः पायादपायात् त्वां कृपादृशा । जलशायी
प्रणीतोऽत्र यो ल
- 14 क्ष्म्या सह मोकल । १० ॥ उक्तं धर्म्मरण्यपुराणे ॥ पुरा सृष्टिसमारंभे स्वयंभूर्भगवान्
स्वयं । अस्थापयन्महास्था
- 15 नमिदं मोहविमोहनं । ११ ॥ धर्म्मरण्यं कृते प्रोक्तं त्रेतायां सत्यमंदिरं । द्वापरे वेदभुवनं
कलौ मोहेर
- 16 कं मतं । १२ ॥ स्वस्ति श्रीमन्नृपधिकमार्कसमयातीतसंवत् १५०० वर्षे प्रजापतिनाम्नि
संवत्सरे । उत्तरायणे । व
- 17 संतकृता वैगाख्यशुक्लपंचम्यां गुरौ । श्रीमधुमत्याः पथिसे प्रदेशे निर्जले । माता सती
वाई जानुं पिना श्रेष्ठि श्री
- 18 रामा भ्रातृ श्रे० राववश्रेयसे । श्रेष्ठि मोकलः भ्रातृ सांदा लौबा सहितो मातर्गे शृंगाटके
मृष्टोदकपूर्णा वापीं निर्मिमीते । श्री ।^५

JUNAGADH (Uparkot)

No. 76]

v. s. 1507

[21-1-1451.

This inscription is fixed in a wall of the fort Uparkot in Junagadh. As it was considerably disfigured most probably by the victorious Muhammedans, it cannot be completely read. Fortunately no important portion is lost. The engraver no doubt did his work excellently. The inscribed portion measures

3. Read मोकलः

4. Read जानु

5. Below the words श्रेष्ठि मोकल in the line some letters are indistinctly seen. They are perhaps of the name of the engraver. For the letter सू i.e., सूत्रधार can be read.

2'8" in length and 1'6" in breadth. It is both in prose and poetry. The language of the record is mostly Sanskrit but sometimes Prākṛit forms are freely used in it, which are rather difficult to be understood.

The record opens with the date, Thursday the fifth of the dark half of Māgha of v. s. 1507, which is once more given in the 24th line both in figures and words. It then records that at the request of a merchant named Hāsā son of Devā, a resident of Stambha Tīrtha (i.e. modern Cambay) and of others the King Maṇḍalika, son of Mahīpāla and grandson of Rāṇā Melagadeva of the Yādava dynasty ruling at Junagadh (Jirṇadurga) in the Saurāṣṭra country, issued orders at the time of his coronation prohibiting the slaughter of animals on the 5th, 8th and the 14th day (of the month) in addition to the 11th day and the Amāvāsyā day, when prevention of slaughter was already in observance. This is the object of the inscription. But repeated praises of Maṇḍalika in prose and again in poetry for this kind action of his have made the inscription very long.

The inscription is interesting as it contains a few forms in old Gujarati.

Besides this two more inscriptions of the King Maṇḍalika are found, which are published below. Two dates of v. s. 1512 and 1525 are found of this king from MSS. (See p. 305 of Vol. I of *Purātattva*).

Text.

- 1 [ओं स्व] स्ति श्रीसंवत् १५०७ वर्षे माघ [वदि पं] चमी दिने शुक्ल [रे] सौ[रा]ष्ट्र देशे श्री [जीर्णदुर्गे] श्री[याद]ववंशे राणा श्रीमेलगदेवुत[रा] उल्लश्रीमहिपालदेवुत [राव] श्रीमंडलिकप्रभुणा य
- 2 ...तापयुक्ता सर्वजीवकरुणाकरणतत्परेण [औ] दार्यगो[भिर्ये]चातुर्थे शौर्यादिगुणरत्न-रत्नाकरेण स्वराज्यपट्टाभिषेकावसरे स्तम्भतीर्थवास्तव्य सा० देवास्तु हांसा.. गदी मध्य ? सर्वराजकुली...
- 3 ...समस्तजीवअभयदानकरण[प्रसा]दकारकेण पंचमीअष्टमीचतुर्दशीदिनेषु सर्वजीव अमारी कारिता । राज्या भिषेकभव[ना]नंतरं सिंहासनोपविष्टेन श्रीमंडलिकराजाधिपेन श्रीअमात्य
- 4य लिखितं स्वहस्तलिखितश्रीकारसहितं समर्पितं । पुरापि एकादशी अमावास्याये पाल्य-माने स्तः संप्रति एव शिष एतेषु पंचमी अष्टमी एकादशी चतुर्दशी अमावास्यादिनेषु राजाधिराजश्रीमंडलिक[प्रभु]
- 5 णा सर्वश्रेयः कल्याणकारिणी सर्वदुरितदुर्गोपसर्गनिवारिणी सर्वजीव अमा[रि] कार्यमा[णा] चिरं विजयतां । प्रथमं श्री-उगनि जीवकरुणासंज्ञवीजां लोकसमस्तजीवन-णा स... कीमार
- 6 -चवीमार सिंचानका.. धि आहुंडानकरइ चोरन मारि वा । बाबर खांट तुरक एहेया-हडे.. कोई न विणा स-चिं ऊदसी-ई-मीलाई कुंभका[र]पंचदिन नीमी[ते]न-ई । जिको
- 7 ...इतेहनी घाणं भगकारकए अ...श्रीमंडलीकनाथाया । आ [धारा] वकण [इ]-लिबा । तेहनई गुणा-सिद् । जिदो-लो मुंकइ । ए दोषते...असा [रि] प्रवत्ता वणहार श्री मंडलीकप्रभुकां आशी

- 8 ...णी इ छ ड ॥ श्लोक काव्य । सर्वज्ञ [: शि] वमातनोत्तमविता चारोग्यमिदुः श्रिय
मौसः गनु...बुधश्च...ध धिय गीःपतिः । सौमपय शृ[गुजः] शनिश्च विभुतां राहुः
प्रतापोद्यतां केतुः कीर्ति...
9 [मु]खं च द[द]तां श्रीमंडलीके प्रभौ ॥ श्रीभूयात् ॥ अथ प्रशस्तिकाव्यानि ॥
श्री [मान] श्रीयदुभूपतिगुणगणैः ख्यातः प्रभूतै [रभूत्] सर्वस्योपकृते कृतः कृतय
[गो] लकारतां सं...। त्परम.
10 ...वरा जीवादिरक्षापरा । जनुःपा दवीनयेद गुस्तरां श्रीमंडलीकप्रभुः [॥ १]
दैत्यानां...शिक्षया [त्रिभुवे दै] त्पारिता नामतो । लेभं येन यगःप्रनाप-जुषा
माहात्म्य...।...श्रीपुरपं...इदं स्थान
11 .. हृष्यति । ज्ञाता मंडलीकाहभूषणिहिना जीवेषु गुर्वं दयां । २ यस्माद्यद्वंजजतो
नयविनययुतो मंडलीको नरेगः । गर्वा स्व [-] द...जी...स्थानः [।] सर्व्यागो
सु - प सुप्त...
2 लभ्यते भरिभाग्यै [:] । जुष्टः स्या...धन्यो भवतिविपुर्भैरवैरुद्रैर्यस्यैः । ३ । श्रीने-
मिस्वामिनाथः मकल...वधः—ग...द्र...कृष्णानुज...ममुमतिजुपा स...पि हेतो...
८ पि प्रा ।
3 कृतोऽयं यदुक्तुनिलकः प्रांडपुण्याश्च...[च] चत्काक्ष्यभाजा क्षितितलवलय मंडलीक
... । ४ ।...मभूत्...श्रीनमिः प... वादिभिरभूदेव ...पि प्राकः
४ रः प्रशस्य सुकृतैः श्रीजीर्णुर्गाभिधः । स...तेजावपालनकृता श्रीमंडलीकेन तत् ॥ ५
नैके भूपतय-दान...या...रा...य...वाप्तम-यः...वयः म... । के—
5 वंदने प...सं...संयत्संबधः । वि...निवसंति निमैलगुणाः श्रीमंडलीके नृपे ॥ ६
भूपाव.....विलसतेजः.....स्थ...
5 सां निधिर्विलमति श्रीमंडलीको नृपो । यद्वाहस्य... स्वतिप्रमरति कंते गुणाः संतताः ॥
७ आवित्यः प्रवलप्रता.....ताम्यत्वमध्य.....सुवः शा...शुपते...मां च...
...शुको बलं प्रोव्यणं । शौरिः केतुयुतो निरस्तरिपुनां श्रीमंडलीके व्यथुः ॥ ८ या
वेदेयु पुराणमुस्पतिमहासिद्धांत...प्रोक्ता जीवद.....शृ.....लकरी सा...रि
18 ...ऽष्टमिपंचमीप्रसृतिषु श्रीमंडलीकेन सा ॥ ९...शस्य प्रभावादमरमृगदशांबासुखी...
तिभा...साविध...कार्येष्व...नामा.....विविध दे...
19 ...जीवामारिमर्ही सृजति नरपतिर्मंडलश्रियायुक् ॥ १० कीर्तिः स्फूर्तिमुपैति सङ्गुणतति-
व्याप्नोति सर्वा वि[शः]...नि भयनि...क...ध... त्रिणिनैः । तां श्रीजनुदयां
विचारचतुरः श्रीमंडलीकः
20 [कु]त्राणः स विशेषमेय लभते पूर्वोक्तमेतन्मम ॥ ११ आव्याः श्रीमैलगाद्याः पुनरपि
निनरां श्रीमहीपाल...यादध...त...तो...भूरिदानाति...जनयति...दानं
पशूनां म—
21 श्रीमंडलीको गुहतरमहिमाग्रामिहेतौ निदानं ॥ १२ येन न्यायगमन्वितेन विदुषा महान-
शौर्यादितः ।.....मिः.....क...कमौ । नायते स्पृतिगोचरः मुकृतिनो...या
श्रिया । स श्रीमंडलिका
22 [व्य] भूपतिरमूर्त रक्षश्चिरं नंदताम् ॥ १३ सर्वेषां यः पशताम् भयवितरणा मुखदानं
प्रदत्ते । नृप्या भे...नानास्थल...मुवां स्वस्य राज्याभिषेके । चातुर्दश्यादि पमभि...
स्वष्टमीषु.....

- 23 तोः 'स जयति नृपतिर्मंडलीकः श्रियाढ्यः ॥ १४ यत्साम्राज्याभिषेके गगनतलगतास्तारका
मौक्तिकंति । ज्योत्स्नाशाली सुधांशुः श्रितसकलकलो नालिकिरायते] च । स्थ...शाले
दशविपुलहरिस्तुंद
- 24 ...णयोयं । या...यंति प्रतिदिशतु सुखं मंडलीकः प्रजानां । १५ सप्तर्षि ७ खे ०...१
मितेऽत्र वत्सरे १५०७ । श्रीजीर्णदुर्गे व[दि] माघमासि वै । वारे गुरौ पंचमिकादिने
शुभे । श्रीमंडलीके...सहया ॥ [१६]
- 25 [यावन्] मेरुनिरिः स्थिरो वसुमती यावत्स्थिरा(रो) चंद्रमाः । सूर्योयं तपति प्रताप-
परितो याव—निधेः । तावज्जीवदयादिपुण्यनिरतः संपन्निरत्याश्रितः । श्रीमान्
मंडलिक प्रभुर्विजयत्रे रा]जाधिराज् [क्षितौ] इति प्रशस्तिः ॥ श्रीः ॥

GIRNAR

No. 77]

[about 1454.

This inscription is engraved on a very large slab of stone built in the wall of the Neminātha temple or as is popularly called of the 'Rā Khengār Mahāl,' on the left of the entrance of the Devakoṭa on the famous Girnar hill. (This slab does not contain the whole of the inscription but it seems that a second slab was used on which the remaining portion was engraved. But as the other slab is not discovered as yet we have to remain satisfied with this incomplete inscription.) The upper left corner of the stone is broken away, otherwise the inscription is in an excellent state of preservation. The inscribed portion measures 3½' in length and 2' in breadth. The poet who composed this praśasti was no doubt, a learned man, but his ideas are many times far-fetched and are difficult to be understood. Though the engraving is done in a very clear way the inscription is full of grammatical mistakes of every kind.

This important inscription was first published in the *Journal of the Bombay Branch Royal Asiatic Society*, Vol. I, p. 64, and again in the *Antiquities of Kathiawad and Kachh*, p. 159, and in the *Revised List of Antiquarian Remains in the Bombay Presidency*, p. 347.

It opens with an invocation to the goddess of learning (Śārādā). The meaning of the second and third verses is not clear, but the second verse seems to praise the sun god. In the fourth verse the goddess Ambikā is praised. Then in three more verses the Girnar mountain called both Ujjayanta and Raivata in the record is described. From the eighth verse an account is given of a family born of Harī, in which Śiva, Angaja (i.e. Madana), Acyuta (i.e. Kṛṣṇa), Bala [rāma] and others were born. In that famous family called Yādava, was born a great king named Maṇḍalika, who built with many gold plates a temple of Nemi[nātha]. His son was Navaghana, whose son Mahipāladeva built a temple of Somanātha at Prabhāsa. His son was Saṅgāra (Khangara), whose son was Jayasinhadeva. The latter had a son named Mokalasinha, whose son was Melagadeva. The latter's son was Mahipāladeva, who had a son named Maṇḍalika. From the seven-teenth verse to the twenty-first this king is extravagantly praised. As the description of the royal family ends with this king it can be supposed that

the inscription belongs to his time. As we know that the last Maṇḍalika ruled from v.s. 1506-1527 this inscription belongs to that period probably to v.s. 1510 or (1454 A.D.). On the twenty-fourth line, which is the last one in this slab, description is begun of Śāṇa a famous merchant, but there being no sufficient space on the slab for further engraving the record is left incomplete.

This inscription gives the longest genealogy of the Cūḍāsamā kings, beginning with Maṇḍalika who is supposed to have begun his rule in v. s. 1316 to the king Maṇḍalika the third of the name and who was destined to be the last ruler of the family, his kingdom being seized permanently by the Muhammedans in v. s. 1527. After Navaghana Mahīpāla I is said in the inscription to have come to the throne. He was in fact the younger brother of Navaghana and not the son as is wrongly stated in the inscription. It may be noted that after Jayasirṇha I. the names of only direct descendants in the line are given. For Jayasirṇha was succeeded by his elder son Mahīpāla and the latter by his younger brother Mokalasirṇha. Similarly Mokalasirṇha was succeeded by Maṇḍalika and the latter by Meliga. Thirdly Meliga was succeeded by Jayasirṇha and the latter was succeeded by Mahīpāla. But our inscription which is bent upon giving the names of only direct descendants has dropped in the genealogy the names of Mahīpāla, Maṇḍalika and Jayasirṇha, each of whom was succeeded not by his son but by his younger brother. Now on the same grounds the name of Navaghana the elder son of Maṇḍalika I, ought not to have been given. But the composer of our praśasti wrongly thought that his successor Mahīpāla was his son and not younger brother. For the full genealogy of the family from the first Maṇḍalika in the inscription to the third Maṇḍalika see the Introduction.

Text.

- 1सतेः^१ श्रष्टः मुदीमार्मा संवोधं नयति-या भुवपरित्राणानुरागाशयः ॥ पीयूषम्ब-
तवीक्षणादिजगती
- 2[तो]यदा मारदा ॥ १ यत्कांतेः^२ पुरतः सम[न्त]मरुचिप्रदो(द्यो)तनाद्या अमी
नय्योता इव रेजिरे त्रिजगती जाग्रत्प्रतापा अपि । दामेति स्म यदीय मस्मर
- 3खयच्छ[ड]नसीशान् (?) । २ किं भूवगाः प्रकटमु^३कुटानीन्तरन्प्रकृमजितारत्न^४-
जितपनिमतं (?) निमिदेशोविदिं मीउटीवर^५ ममतरमिगं भूगेणदतापदृष्टां मतिरिति भवे
- 4तावविघ्नकरिणो हंतुं तथा प्रार्थनामाकृत्याय विभक्ति^६ या फलनति मार्कदजां
धर्मिणां ॥ धत्तेकं मुनमंयुतं मुनशतेच्छापूर्तये किं नृणां^७ तां^८ विश्वैकहि
- 5 तसाः श्रीअविकां संस्तुवे ॥ ४ ॥ श्री उज्जयंतं गिरिराजमधिपतीते सदस्मी कर्म-
करणोद्यमिनां जनानां । गानिध्यमीहितममी गुरुमेधनादालेगाधिपप्रभृतय^९

1. This line as well as some phrases in other lines are unintelligible.

2. यत्कांतेः 3. मुकुटा. 4. रन्तं ?

5. This and the following phrases are unintelligible.

6. विभक्ति.

7. Such unnecessary strokes are common in this record.

8. विश्वैकहिता. 9. मेधनादिशा ?

- 6 [स्त्रि]दशा सृजंतु ॥ ५ ॥ अथ च ॥ नानातीर्थोपवनतटिनीकाननै रम्यहर्म्यैः ॥ पौरैर्भू-¹⁰
मीपतिपृथुकृतात्यंतसौख्यैरसंख्यैः ॥ शश्वद्भूषाभूदपि¹¹ विपुला राध्वयैः सु
- 7 राष्ट्रा¹² राष्ट्रोदध्रेनुपमगिरिरादरैवतालंकृतिं यः ॥ ६ ॥ मागा गर्वममर्त्यपर्वतपरां प्रीतिं
भजंतस्त्वया ॥ भ्राम्यन्ते रविचंद्रमःप्रभृतयः के केन मुग्धाशयाः [।*] एको रैवतभूष
- 8 ॥ रो विजयतां यद्दर्शनात्प्राणिनो । याति¹³ भ्रातिविर्वर्जिताः किल महानंदं सुखश्रीजुषः
॥ ७ ॥ तत्र च ॥ गिरि¹⁴स्फुरदुत्स्थितिर्विततभूरिशोखोदयः ॥ सुपर्व महिमास्पदं-
जगति व
- 9 ॥ श आस्ते हरेः ॥ यदुद्भवशिवांजाच्युतबलप्रमुख्या अलंकृतिं ददति निर्मलामखिलसत्सु
मुक्ता अपि ॥ ८ ॥ वंशेस्मिन्यदुनाम कावरपतेरभ्युग्रशौर्याबलेरासीद्वाजकु¹⁵
- 10 ॥ लं गुणौघविपुलं श्रीयाद्वद्व्यातिमत्¹⁶ । अत्राभूत्पमंडलीनतपदः श्रीमंडलीकः क्रमात् ॥
प्रासादं गुरुहेमपत्रततिभिर्याचीकरन्नेमिनः ॥ ९ ॥ नवघननृपतिस्तदीयसूनु
- 11 नवघनमहितव्रजेसिमादधानः ॥ नवघनवृष्टिः प्रजावनौषे । नवघनसारसदृश्यशोभिरामः
॥ १० ॥ महीमहेंद्रो महिपालदेवः पुत्रस्तदीयोजनि यन्नृदेवः ॥ यद्दानदास्यं
- 12 सुरधेनुरत्नद्रुमास्तदानीमगमन्नयत्¹⁷ श्रीप्रभासे सोमनाथप्रासादकृत ॥ ११ षंगारनामा
रिपुराज्यवृक्षेपुवगार एवाजनि भूमिजानिः ॥ शृंगारकृततकुलराज्यलक्ष्म्या शृंगार [धा]
- 13 ॥ रा जगतीलतायाः ॥ १२ आसीत् श्रीजयसिंहदेवनृपतिस्तत्पट्टभूमामिनी भास्व-
द्भोगरसालसाद्रनयनो न्यायांबुधिश्चेतस्त् ॥ शत्रुनासनकृद्भूतो¹⁸ च महिमा नम्रक्षमा-¹⁹
भृततिः
- 14 ॥ स्फूर्जन्मौलिमणीमयूषसलिलप्रक्षालितांघ्रिद्वयः²⁰ ॥ १३ ॥ दिद्युते तदनु मोकलसिंहः
शत्रुभूषणभेदनसिंहः ॥ यत्प्रतापमभजद्यदि हंसः सन्मनःसरसिजे
- 15 कलहंसः ॥ १४ ॥ तदनु मेलगदेवनरेश्वरः सुकृततुष्टगरिष्²¹ सुरेश्वरः [।*] समभवद्भव
[नाथ²²] पदांबुजे । भ्रमरतां कलयन्ममलांगवान् ॥ १५ ॥ तत्पादोदयसानुम
- 16 त्युदयकृतोद्यत्प्रतापाद्भूतो ॥ दिक्चक्रप्रसरत्करकमितभूच्छेखरे भासुरः ॥ आसीत् श्री-
महिपालदेवनृपतिः निर्नाशितारिक्षमापालोत्वं (?)
- 17 कततिः कुनीतितिमिरप्रध्वंसनपूत्पलः²⁴ (?) ॥ १६ तत्सूनुर्जयति द्विषत्करिकुलत्रासौ (सै)
कपंचाननः ॥ श्रीमन्मंडलिकःक्षितीश्वरशिरः कोटीरहीरप्रभः ॥ स्व [ः*]
- 18 सिंधूम्युपलक्षिताक्षतगतिर्ब्रह्म्यतेद्यापि यत् कीर्त्तिस्मृत्यमतीत्यवार्द्धिवलयं वर्द्धिष्णुसार-
त्यरा (?) ॥ १७ ॥ नाथं (लं)घ्यः कुत उन्नतो नरपतिः कस्याः कुतो विश्वभूः ॥
- 19 स्त²⁵ पात्रे कुस्तः किमत्र कृतिनौ किं द्विदकृतः स्वामिना । सौराष्ट्राधिपतिः सुखाय
रिपुभिश्चक्रे किं प्रीतितः ॥ कीदृक् मंडलिकः क्षितीश्वर इह श्रीराजराजिभ्रितः ॥ १८
- 20 आलोनस्तंभरूपो जयकलरुलमस्यासुखांभोधिसेतुः ॥ केतुः शौर्याधसौधे²⁶ रणदधिमथनः
सद्यसो (शो)म्रक्षणोक्तः पूर्वाद्रिः²⁷खड्गवधश्चक्रिणरुचां वैरिराजानाना

10. पौरैर्भू

11. भूषां

12. सुराष्ट्रो

13. यांति

14. गिरि

15. नामके नरपते..शौर्याबलै

16. यादवं

17. The number 11 of the verse ought to be after यत्तं.

18. व्रतौ ?

19. क्षमा

20. मयूख

21. गरिष्ठ

22. नाथ

23. तिनीनटि

24. or प्रत्यलः ?

25. तं पात्रे

26. शौर्याध

27. खड्गचंचत्खर.

- 21 ²⁸मुवेवधव्यदाशो जयति नरपतेर्मंडलीकस्य बाहुः ॥ १९ ॥ रे रे. प्रत्यर्थिनो वः ।
किमपि हितवचः श्रावयेहं कृपालो²⁹ ॥ यस्याश्वायांङ्घ्रिघातोस्थलितमृदुरजोयुत्कटशौर-
तेजः ॥
- 22 हत्वा भूलोकमेनं मलिनयतितामां तत्किमेतत्पुरस्ताद् । यूयं भुक्तामदश्राक् श्रयतनरपंत-
र्मंडलीकस्य सेवा ॥ २० ॥ चातुर्यं व (ब) त वेधसः सुरगवीरलङ्घमान् यत्पशु ।
प्रोद्यत्कंकरका
- 23 दृष्टुष्टवपुषधक्रेयमाजन्मनः ॥ स चैतन्ययुजस्त्रपाकुलहृदो दानैकनिष्णाततां ॥ दृष्ट्वा मंड-
लिकप्रभोत्रभवतस्तेद्याभविष्यन्कथं ॥ २१ ॥ इति श्रीराजवंशवर्णनं ॥
- 24 अथ श्रीशाणवर्णनं ॥ अस्मि स्वस्तिनिधि [: *] श्रियो निरवधिप्रेमास्पदं सेवधि [: *]
श्रीधर्मस्य वरुणरोलमवधूर्मालिस्फुरन्मंडनं । वाणीकूपतटाककानम (न) जिनप्रासादशै
बालय

PASNAVĀḌA

No. 78]

v. s. 1514

[5-2-1458 A.D.]

This slab of stone containing a bilingual (Persian and Sanskrit) inscription was found fixed in the southern wall of the Darbargadh of Pasnāvḍā a very old town in Junagadh State, at a distance of 5½ miles to the east of Sutrā-Pādā. The Sanskrit portion measures 1'3½" by 3". The language of the record is very incorrect but the mistakes can easily be detected.

✓ The inscription opens with the date, Sunday, the second of the dark half of Śrāvaṇa of v.s. 1514 (7-8-1457 A.D.) and states that SULTAN MALIK ASAD, son of Malik Muhammad, and grandson of Malik Mubārak, was then governing Devapātana (i.e. Somanātha Pātana) on behalf of SULTAN KUT-BUDDIN (of Gujarat). He caused very strong iron gates to be made to the fort at PASNĀVḌĀ. This work was completed on Sunday, the sixth of the dark half of v. s. 1514 (Māha).

Text

- 1 ॥ संवत् १५१४ वर्षे श्रावण वदि २ रवौ मुलतान श्रीकुतबदीन विजिराज्ये श्रीदेव-
पतन
- 2 ॥ तः मुलतानप[द्म]मलिक श्रीः सवारक सत मलिकश्रीमहंमदसत मलिक श्रीअसदः
- 3 ॥ किरीयाति तत्रे पस्नावदं । कोटेन हपन्यात । अमारति साहाण्ड । सरवीलवावीरासिला
- 4 सूत्र पीम्मा सूत्र सुरा । सूत्र पला । सूत्र धीणा ॥ १ सूत्र सृष्टामिहि सूत्र गल । कायस्थ ।
गत मारंगदे लयमिती । संवत्
- 5 १५१४ वर्षे माह वदि [६] रिवौ लघ्यते ॥

JEGADVĀ

No. 79]

v. s. 1518

[9-4-1462 A.D.]

This inscription is found in one of the deris near the Mātri Vāv in the village Jegadvā at a distance of six miles to the south-east of Dhrangadhra. It measures 27" × 13".

The inscription records that Ramābai, born in the Guhila family and married to Rāṇa Raṇavīra of the Zālā family caused a well to be built on the 10th day of the bright half of Vaiśākha in v.s. 1518. Ramā's sons were Rāmadāsa, Arjuna and Gajabhrama.

Four more inscriptions, recording the same object are found in four other *deris* in the same place. Two of them are of the same date, but the remaining two do not give any date.

The expression 'chief queen' पट्टराज्ञी used with Ramābai, wife of Rāṇa Raṇavīra seems to be a formal one, since the Halvad inscription of v.s. 1538 published below gives the name of Līlāde of the queen of Raṇavīra whose son Bhīma succeeded his father to the gādi. Ramābai built the well after the death of her husband in v.s. 1516.

Text.

(१)

- 1 संवत् १५१८ वर्षे वैशा
- 2 प शुदि १० दिने श्रीझल्ल
- 3 वंशे राणश्री रणवीर^१ राज्ञी गुहि
- 4 लवंशे बाई श्रीरमादे
- 5 इ बावि करावी पुत्र राण
- 6 श्रीरामदास राणश्री
- 7 अर्जनदे राणश्री [गज]
- 8 [भ्रम]^२.
- 9
- 10

(२)

- 1 बाई श्रीरमया
- 2 बापिका का
- 3 पि कारुण्या जीवजीव
- 4 नजीवना [।*] उचिता रचिता देव्या
- 5 रमया समयात्तगा [? ॥ *] १ रणवीरस्य
- 6 राजर्षे [।*] पट्टराज्ञी रमाभिधा वर्तते निःक^३
- 7 लंकस्य भर्मस्य करुणा यथा [।।*].

GIRNAR

No. 80]

v. s. 1519

[13-5-1463.

This inscription is engraved on the pedestal of a black marble image in the *nijamandira* of the Sampratirājā temple. It consists of two lines and

1. This word was left to be engraved in its proper place and was therefore engraved on the top of the first line.
2. The further portion is worn out.
3. Read. निष्क०

measures 2'10½" in length and only 3" in breadth. It is in a good state of preservation.

It records that during the time of the king MAṆḌALIKA an image of Nemi-nātha was caused to be made by two brothers Sahasakaraṇa and Pomasiha, sons of Śikhara and that it was consecrated by Udayavallabhasūri of the Vīddhatapā pakṣa (i.e. Gacha), on Friday, the 11th of the dark fortnight of Vaiśākha in v. s. 1519.

Text.

- 1 ॥ सं १५१९ वर्षे वैशाखवदि ११ शुक्ल रात्र्याय श्रीमंडलिकविजयराज्ये सो० शिखर-
सुत सो०
- 2 महमकरणपोमसीहाभ्या (०) श्रीनेमिनाथविंशं कारितं प्रति० गृद्धतपापक्षे श्रीउदयवल्लभ-
सूरिभिः

JEGADVĀ

No. 81]

v. s. 1524

[26-1-1468 A.D.

This inscription is engraved on a *pālīo* standing on the eastern bank of the Kālāsara tank to the east of the village Jegaḍvā in Dhrangdhra State. A camel driver is engraved between the second and the third line of the inscribed portion, which measures 1'4" in height and 1'1" in breadth. The concluding three lines cannot be clearly read.

The record opens with the date, viz. Tuesday, the second of the bright half of Māgha of v. s. 1524, and refers to the reign of a king named MAHĀ-RĀṢĀ VARASIMHADEVA. It seems to record the death of a person in a fight on the above mentioned date.

It must be noted that the king who held sway over Jegaḍvā at that time must be no other than a Zālā king of Kuvā. We do not however find a king in that family who was ruling in v.s. 1524 and who was called Varasimhadeva. A king of that name did rule in the Zālā family but he lived in an earlier period from circa 1441 to 1448 of the Vikrama era. The date, again, can definitely be read as 1524. I am, therefore, inclined to propose that Varasimhadeva was some *Bhāyūda* of the ruling family but was given the honorific title 'Mahārāṣa' only in the inscription. He may be the eleventh son of Rāṇū Satrasālji of the main ruling of Kuvā.

Text.

- 1 संवत् १५२४ वर्षे माघ
 - 2 मासे शुक्लपक्षे द्वितीया ति
 - 3 थौं भौमदिने शतिभिषान
 - 4 क्षत्रे शिवनाम्नि योगे बवकरणे
 - 5 एवं गुणविशिष्टायां पुण्यतिथौ
 - 6 महाराण श्रीवरशंगदेविजयराजे¹
 - 7 बाई कामेलासत बाई काकाला !
- 8-10

1. Read. वरशंगदे i.e. वरसिंहदे

KHĀMBHAD

No. 82]

v. s. 1531

[25-7-1474.

This inscription is engraved at the door of a small temple near the *deri* of Khāmbhadia Nāg in the village Khāmbad. The inscribed portion is round an image of Gaṇapati and measures 1'7" in length and 6" in breadth.

It records that the temple was built on Monday the 12th of the first half of Śrāvaṇa in v. s. 1531 in the village Khāmbhad by Meheta Harapal in the time of a Zālā king, whose name is illegible, but is probably Bhima.

Text.

- 1 संवत् १५३१ वर्षे सरावण सुदि
- 2 १२ सोमे षोडशप्रामे
- 3 झाला श्री [भीमराज्ये] महं हरपाल
- 4 देरी करावी ।

KUTIYĀṆA

No. 83]

v. s. 1531

[5-10-1574.

This inscription was found in Kutiyāṇā under Junagadh State, but it is now kept in the Junagadh Museum. It is broken in its lower portion. The record is full of mistakes.

It opens with the date, Wednesday, the tenth of the dark half of Aśvina in v. s. 1531, and makes a mention of the Mahājanas of KUNTIPUR (i.e. modern Kutiyāṇā). The names of certain articles of commodity, viz., ja-wari, cotton, etc., are given. It seems that the Mahājanas trading in the Māṇḍvi were asked to contribute to some public purpose certain amount of grain, cotton, etc.

Text.

- 1 संवत् १५३१ वर्षे आश्विन¹ वदि १० बुध्ये:²
- 2 श्रीकूतीपुरवास्तव्य³ मांडवीनकास्मि (?)
- 3 महाजन तलपद । त्रि ? वप्रि:⁴ ॥ तथा वछीआ
- 4 जोरी कलट⁵ ० १ । तथा वछीआत⁶ कीमति सवा
- 5 कबुलक १ प्र० ६ [जो]री क १ प्र टं० १ । वंडीक: ॥ विप्र
- 6 [क]पास भा १ प्र ६ कबुलक⁷ १ प्र० ॥ नागरपुष्य वंडीक
- 7 ... । पडीकखु कपास भा १ प्र० ॥ आपइ ॥ पाट
- 8 धनसा भा १ प्र ७९ को १ प्रट-
- 9 भा १ प्र. १४ जेहन पाडि
- 10 ते पल
- 11 नही

1. Read आश्विन
2. Read बुधे
3. Read कुंतीपुर कुंतीआणा
4. and 6 and 1?
5. Read कलशी ?

CANDRĀSAR

No. 84]

v.s. 1534.

[9-2-1478

This inscription is found engraved on a stone fixed in the southern dam of the big lake to the south of the village Candrāsara in the Rājāsītāpur mahal of the Dhrangdhra State. Its length is 5'-9" but the breadth is only 4". The average size of the letters is 2" by 1½".

It records that a farmer or a kṣatriya (क्षेत्री) named Dīpacandra of Darbha gotra caused to be dug a beautiful tank for the comfort of beings on Monday the 7th of the bright half of Phālguna of v.s. 1534.

On p. 241 of the revised list of *Antiquarian Remains in the Bombay Presidency* this inscription is read thus—

चंद्र हारं तडागं च कारितं दर्भ गोत्रिणा ।

शृपाणां शानयेत्यूनं चंद्राधन क्षत्रिणा ॥

and the making of the tank is attributed to the king Candrasimhaji of Halvad. But there is no doubt that the correct reading of the text is as given below. The date 1534 is quite clear. In another inscription of v.s. 1911 at the same place published below this work is attributed to Candrasimhaji and the date for that occasion is given as v. s. 1640 simply to suit to the reign of Candrasimhaji the Zālā ruler of Halvad. The present inscription tells us that the author of the tank was Dīpacandra and that his gotra was Darbha, whereas the gotra of the Zhālā family in which Candrasimha was born is known to be Mārkaṇḍeya.* It is thus clear that the building of the tank is wrongly attributed to Candrasimhaji by tradition, that the writer of the inscription of v.s. 1911 simply bowed down to that tradition and stated the wrong year for that purpose, and that BURGESS wrongly read the inscription in the light of the tradition, if at all the Zālā ruler might have repaired and enlarged the tank.

Text

1 संवत् १५३४ वर्षे फागुण सुदि ७(?) [सोमे म] नोहरं तडागं च । कारितं दर्भगोत्रिणा

2 मत्त्वानां शानये नूनं । दीपचंद्रेण क्षेत्रिणा ।

GOSĀ

No. 85]

v.s. 1536.

[6-2-1480

This inscription is found in the southern part of the village Gosā. It measures 12"×11".

It refers to the rule of Patshaha Mahammad and the Jethvā chief Vikamāitji and states that on Sunday, the 11th of the dark half of Māgha in v.s. 1536 one Munjāl, son of Surā, belonging to the Nāgar Vāṇia community caused a well to be dug up in Gosā.

Patshaha Mahammad mentioned in the record was the powerful Gujarat Sultan Mahmud Begaḍā who conquered Kathiawad in v.s. 1527, ended the Cūḍāsamā rule at Junagadh and enforced his claims as overlord over

*See Limbdi Inscription of v.s. 1830 published below.

the small states in Kathiawad, Rana Vikamāitji of Porbandar being one of them.

Text.

- 1 संवत् १५३६ माघ वि
- 2 दि ११ रिवौ पातसाह श्रीम
- 3 हमंदराजे जेटवा श्रीविक्रमा
- 4 इना गोसाग्रामांत नागरन्या
- 5 ति वाणि सूरामुत मुंजालिथे
- 6 वाघ्य कराव्युं लिपितं मुं
- 7 जालमुत भोजा

RĀMPURA

No. 86]

v.s. 1538.

[1-2-1482.

Between the villages Rāmpurā and Rātbā in the Wadhwan State there is a well where the following four inscriptions of the same date are found. The letters of all are well engraved and well preserved. The first inscription measures 18" in length and 14" in breadth, the second 17½" by 14", the third 17" by 13½" and the fourth 17½" by 14½".

All the four inscriptions bear the same date, viz., Friday, the 13th of the bright half of Māgha of v.s. 1538 or Śaka 1403. Though they are differently worded, as may be seen below, their object is the same. It is as follows :—In the time of Pādashāha MAHAMUD and during the regime of Rāṇā VĀGHJI and when Paramāra Lakhadhir and Hādā and Alukhān were governing the locality two wives, Raṇibai and Velhāde of Setha Vinā of Śrīmāl community residing in JHĀNJHANAGAR (i.e. Jhinjhuvaḍā) caused a well to be made in Sūryapura for public use. The account of the family to which Vinā belonged is given thus—Setha Kelhapa had a wife named Pomī. They had a son named Āso. His wife was Vānu, from whom he had a son named Māṇḍaṇa. The latter had two wives—Manī and Mānu. By Manī he got four sons—Viṇo, Dhano, Suro and Viṣo. Vīno had two wives—Raṇibai and Velhādebai, who caused the well to be made as mentioned above. Surā had two wives—Sampu and Sobhagani; while Viṣā had a wife named Haḍī. The names of the officers of Rāṇā Vāghji in whose time the well was dug are also given.

Padshaha Mahamud mentioned in the record is the Gujarat Sultan Mahamud Begada and Rāṇā Vāghji is the Zala ruler of Kuvā. Paramaras Lakhdirji and Hada were governors of the part and Khan Alu Khan was the *thānādar* of Jhinjhuvaḍa.

Below is given the text of only two inscriptions, the remaining two being almost similar to these.

Text

(१)

- 1 ॥ ७१० ॥ संवत् १५३८ वर्षे शाके १४०३ प्रवर्तमाने माघमासे शु
- 2 कल्पक्षे १३ शुके पातसा श्रीमहिम्नूद राणश्री वघविजयराज्ये

- 3 परमार लघधीर परमार ह्या[दा]विजयराज्ये पानश्रीअल्लूपा
 4 नराज्ये महं श्रीवेणा भार्या वाई राणी, वाई वल्हादे, चलं चित्तं च
 5 लं वित्तं चलं जीवति योवनं चलाचलस्य संसारो धर्म एको हि
 6 नश्चल १ एकगोपदमात्रेण उदकं धारये मही षष्ठिर्वर्षसह
 7 श्राणी शिवलोके स गच्छति १ जले ब्रह्मा जले विष्णु जले संस्ता
 8 च देवता जलं जगस्य आहार त्रैलोक्यं स चराचरं २ दशकूपसमो
 9 वापी दशवापीसमो सरः दशसरसमो कन्या दशकन्यासमो द्वि
 10 ज ॥ अहो प्राज्ञ मुरोत्तंस सृजसे....सर्वेषां देवदैत्या
 11 नां मातुषाणां न संगयः जलं श्रीदं जलं रम्यं जलं आयु विवर्ध
 12 नं जलं जगस्य आहारं सर्व उदकसंभवं ॥ शुभ भवतु ॥ श्री

(२)

- 1 संवत् १५३८ वर्षे शाके १४०३ प्रवात्रिमासे माघ
 2 मासे शुक्लपक्षे १३ शुके पातसा श्री महिमूढ
 3 राण श्रीवाघजीविजयराज्ये अदेह सूर्यपुरे झंझन
 4 गरवास्तव्य पान श्री अल्लूपानराज्ये मंत्रि श्री श्री
 5 मालज्ञातीय श्रेष्ठि केल्हणभार्या वाई पोमी सु
 6 त श्रेष्ठि आसा भार्या वाई वानू सुत श्रेष्ठि मांडण भा
 7 र्या प्रथम वाई अरघूवाई मानूवाई मनीसुत धना
 8 मंह सूरु भार्या प्रथम वै संपू वै सोभागिणी महं
 9 श्रीवीणा भार्या वाई राणी वाई वल्हादे भात्रि महं वी
 10 सा भार्या वाई रुडी राज्यमानि महं श्री वीणा वा
 11 पी कारापनीयाः । शुभं भवतु कल्याणमस्तुः ॥

KHODU

No. 87]

v.s. 1544.

[17-7-1488.

Khôdu is a very old village in Wadhwan State at a distance of 15 miles to the north-west of Wadhwan. Near the temple of Phuleśvara Mahādeva a stone slab containing the following inscription is lying. The inscribed portion is in an excellent condition but being so full of mistakes cannot be well read. It measures 5½ feet in length and only ½ foot in breadth.

The purport of the record is this : VĀJA, son of Rāṇā SURADĀSA who was son of Devā died in JHĀLĀVĀD on Thursday, the eighth of the bright half of Śrāvṇa in v.s. 1544. To commemorate his memory his mother named 'Purāde' caused a *deri* to be made.

Vāja was evidently a *bhāyāt* of the main Zālā family of Kuvā.

Text

- 1 संवत् १५४४ वर्षे श्रावण मिदि ८ गुरु रांण श्री सूरदास देवासुत वाज झाला-
 वाडमां ग
 2 त्वा जानयणी ? रांणा श्री सूरदासनी देहेरी माता श्रीपुरादे देहेरी करावी सूत्र भोटा
 नीपा
 3 ई करावि जोसि प-ख सारिथिः (?) सुत जसा (?)

BĀḌĪ

No. 88]

v.s. 1572.

[1516.

This inscription is engraved on a stone lying near the temple of Khodiyā Mātā in the village Bāḍī in the Gogha district. The letters are very carelessly engraved.

It opens with the date, Thursday, the eleventh of the dark half of Māgasara of v.s. 1572 and seems to record that by order of the MAHĀMALIK PIR MUHAMMAD and other officers Miyā Alādiyā, Dosi Shivarāja, Meheta Mankā, Patel Varajang, Brahman Nāga made a grant of a piece of land in the village BĀḌĪ in the possession of the VAZIR. Imprecatory lines are given at the end so that no Hindus and Muhammedans should violate the grant.

Text

- 1 संवत् १५७२ वर्षे मागसर
- 2 वदि ११ गुरौ* महामलेक
- 3 पीरमहिमद् तथा समस्त बजे
- 4 दार (?) वचनात् वजीरनि वाहडीया
- 5 मे मीयां श्री अलदीया, दोसी
- 6 मिबराज, महं० मांका, पट० वर
- 7 जांग, ब्राह्मण नागा, सुटी
- 8 आनी फूलसरी ते हलनी
- 9 भूमि मूकी ही कोलो (?) पि हीदु
- 10 ममलमान हइन तेहनि
- 11 प्रमस्वर दोषि जाको कालि
- 12 कालि बेह लोपि तेहीनी प्रथीतुं
- 13 पाप प० हरदास कणबी

KUVĀ

No. 89]

v. s. 1572

[20-7-1515.

Kuvā is the chief town of a Mahāl of the same name in Dhrangdhra State. It is also called Kankāvaḥī. In its north-west quarter there is a well called Khārīvāya. The present inscription is found fixed there. Its length is 3'-2" and breadth 1'-2". Being very incorrectly engraved it is doubtful if the reading of certain names is correct. The mistakes can easily be understood, so they are not given in the footnotes.

The inscription records that on Thursday the ninth day of the bright half of Śrāvaṇa in v.s. 1572 (Aka 1437) Patel Abu repaired the well. At that time Bādasnahī Muzfar was ruling (over Gujarat) and Rāṇā Rāṇakade, evidently the Zālā ruler of Halvad was ruling as his subordinate and Tājakhān and AMAN were governing as Subas. The village Patel was a Muhammedan named Muso.

*The date does not agree.

The Bādashaha Muzfar mentioned in the record was the Gujarat Sultan Muzfar II who reigned from A.D. 1513 to 1526 at Ahmedabad.

Text

- 1 संवत् १५७२ वर्षे शके १४३७ प्रव्रमाने दक्षिणायने वृषारतौ महामंगलप्रदं थाव
- 2 णमामे शुक्लप्रये नवम्यायां तर्थां शृगवासे रोहिणी नक्षत्रे पातसहा श्रीमदफर व
- 3 जिराजे महाराणश्रीराणगदेविजयराये पांनश्रीनाह (?) पांन
- 4 मी० श्रीअमन व्यापारे पटलश्रीवाहाम (?) ग्रहे भार्या वाई जलेषां सु
- 5 त पटल आलीग्रहे भार्या वाई पमी सुत पटल हाजी ग्रहे भार्या वाई
- 6 जवा सुत पटल मूने ग्रहे भार्या वाई ओमणां वापी अधरण सुत पटलई
- 7 सप भात्र अतु पटल मूने वापी उधरण* भात्र ब्रहाम भात्र शलमान भात्र भा
- 8 ईआ भात्र पीहा भात्र हांगा भात्र फवीद शुभ भवतु आरोग्यकल्याणमस्तु ।

SARĀ

No. 90]

v.s. 1579.

[20-11-1522

Sarā is a small but very old village in the Sāyalā taluka It is 18 miles to the north of Thān In the Darbaigadh there is a masjid called Gebal Shah Pir. There the subjoined inscription was found It measures 1'-10" in length and 12" in breadth.

The inscription records that Modhera Hājadi, resident of Sarā caused a masjid to be made on Thursday, the second of the bright half of Māgasar in v.s. 1579 during the rule of PĀTSĀHĀ MUZFARSHAH and his queen BIBI RĀNI.

Muzfar Shah was the Gujarat Sultan who ruled from A.D. 1513 to 1526

Text.

- 1 ॥ संवत् १५७९ वर्षे मंगशार शुदि २ गुरू
- 2 ॥ पातसाह श्रीमुदाफरशाह बीबीश्रीराणी
- 3 ॥ वजिराज्ये सरावास्तव्य हीदि मी० मलकजी क
- 4 ॥ तव मोढेर आला भारज्या बीबी सत मोढेर
- 5 ॥ दाउद भारज्या यादी भात्र कासम मोढेर
- 6 ॥ भारजा बाली ममीत मोढेर हाजदि करा
- 7 ॥ बी सत मोढेर हीजी मोढेर डोमी मोढेर मलम

*This word उधरण i.e. उद्धरण shows that the old well was probably repaired.

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INSCRIPTIONS OF KATHIAWAD *

By

D. B. DISKALKAR

UNĀ

No. 91]

v.s. 1582.

[18-7-1526

Unā is the chief town of a Mahāl of the same name in Junagadh State. The subjoined inscription is fixed in the eastern dam of the big tank there. It measures, 2'-5" by 1'-4". It is in a good state of preservation. Being carefully engraved there are few grammatical mistakes in it.

At the beginning of the inscription the following deities are praised. Brahmā, Viṣṇu, Śiva, Gaṇapati, Indra and other Dīkṣālas, Sūrya and other Grahas and Pārvaṭī. Then it mentions that in old times the sage Vālmikī founded, in VALABHĪPUR, a Kāyastha family. In that family which was famous for learning, statesmanship, charity, specially in penmanship and was respected by the kings, was born a minister named Narasimhavara, who was devoted to Viṣṇu. His son was the minister Sevā, and the latter's son was the minister Maṭā.

The inscription then gives an account of another Kāyastha family of equal fame. In it there was a minister named Vijā. His son was Vāṣyārāja. The latter had a daughter named Kīlā. She was married to the minister Maṭā named above. The couple had a son named Patā.

Patā was made Kārbhārī by AYĀZ, the Subā over SAURĀSTRA, of the SULTAN MAHAMMAD of Ahmedabad. Patā was also given a title 'Māfar-Malik' (Muzfar Malek) and a *pālkhī* by the Sultan.

This Patā caused a big tank to be made in UNNATADURG (i.e. Unā) on Wednesday, the 8th of the bright half of Śrāvaṇa in v.s. 1582.

In the concluding portion of the inscription the names of the three wives of Patā, named Lalimā, Dāi, and Haribāi, are given as also the name of the Nāgar Somanātha, son of Kṛṣṇadās, who composed the *praśasti* and of the engraver Ratnā son of Māhāva.

The easy flow of the language full of alliterations shows that the author of the *Praśasti* viz. Nāgar Somanātha, son of Kṛiṣṇadāsa, was a learned and gifted poet.

Text

- 1 ॥ ॐ नमः श्रीगणेशाय ॥ कल्याणं कमलासनः स्रजतु वः ह्रे
- 2 शन्ययं केशवो । गौरीशः खलु गौरवं गगपतिर्निःशेषविघ्नक्षयं । सर्वा
- 3 रातिविनाशमाशु ककुभाभीशः सुरेशादयः । कुर्वतु ध्रुवमाधिपत्य
- 4 अधिकं सूर्यादयः खेचराः ॥ १ ॥ पतिः सतीत्वादिगुणैरतीव । प्रीतः स्वदेहा

- 5 ईमदत्त यस्यै । सात्यंतसौभाग्यनिधिर्दातु । मनोरथान् पर्वतराजपु-
 6 श्री ॥ २ ॥ कायस्थवंशो बलभीपुरे पुरा । बाम्लीकिनाम्ना मुनिना प्रतिष्ठि
 7 तः । योऽन्याहृतं सर्वकलासु कौशलं । विशेषतो लेख्यकलाविधौ दधौ ॥
 8 ३ ॥ विख्यातः क्षितिमंडले क्षितिधृतां संसत्सु सर्वैर्गुणैः । मान्यो मंत्रि
 9 गणाग्रणीर्गुणवतामग्रेसरः सोऽन्वयः । संतः शास्त्रविदः कलासु
 10 कुशलाः शूरा महामंत्रिणो ॥ दातारश्च दयालवश्च बहुवो यस्मिन्
 11 भूवन्नराः ॥ ४ ॥ यस्मिन्नशेषविदुषामपि माननीयो वंशे विशुद्धचरितः सु
 12 तरासुदारः । मंत्री बभूव नरसिंहवराभिधानः श्रीपद्मानभचरणार्चन
 13 सावधानः ॥ ५ ॥ पुत्रस्तस्मात्सज्जनः सज्जनानां सेवकरी मंत्रिसेवा
 14 मिधानः । आसीदाशीर्वाद्मंत्रैर्हदारैः । भूदेवानां भूतले भूतिमाप ॥ ६ ॥
 15 तस्याभवज्जगति मंत्रिमटाभिधानः । ख्यातः सुतः सुचरितः परितः पवि
 16 त्रैः । यः कर्मभिः कुलमशेषमलंकार । यद्वत्कर्मलयजो मलयं महार्द्रि
 17 ॥ ७ ॥ अथ मातृवंशः । श्रीकायस्थकुलोद्भवः समभवन्मंत्रीशबीजाभिध
 18 स्तत्पुत्रः पृथिवीशसंसदि मतः श्रीवश्यराजाभिधः । कन्यारत्नमसू
 19 त तस्य सुतरां सौभाग्यभाग्यास्पदं । प्रेम्णा यस्य पिताभिधानमकरो
 20 त् कीकीति संललयन् ॥ ८ ॥ भवं भवानीसहितं समर्च्य । पतिव्रता
 21 सा पतिमाससाद । मटाभिधानं सचिवं यथा हि प्रभूतपुण्यं पुरुषं सद्गुधिः
 22 ॥ ९ ॥ तां वदयराजस्य सुतासुपेत्य । पत्नी स सेवात्मज आत्मयोग्यां [।*] विचारयु[क्तो]
 23 [वि]चचार चारु । गार्हस्थिकं धर्ममधर्मभीतः ॥ १० ॥ तस्माद्भूदुद्धतभाग्यमा
 24 सुरः । सतामतीवाभिमतः पताभिधः । सुतः सुचेता दुरनेहसिद्धसौ सी
 25 दंतमन्त्रैः समजीवयज्जनं ॥ ११ ॥ अयाजनामा यवनाधिराजः । कलासु
 26 सर्वासु विशारदोऽभूत् । प्राप्तप्रसादः स तु पातसाहाय । सौराष्ट्रदेशा
 27 धिपतामवाप ॥ १२ ॥ तेन प्रजापालनतत्परेण, विनिर्जिताजेयजनाधि
 28 पेन । दक्षेण दक्षोयमिति प्रहृष्य । यस्मै पुरा मंत्रिपदं प्रदत्तं ॥ १३ ॥ श्री
 29 पातसाहो महामूदसाहस्तस्मै ददौ मंत्रिषु चाभिधाय । श्रीमाफरोयं
 30 मल्लिकः प्रसिद्धं । नामेति तस्मै च नृवाह्ययानं ॥ १४ ॥ स सर्वतापक्षय
 31 कारि वारे सरो मनोहारि परोपकारी । अकारयत्तारयितुं स्वकीया
 32 न् बलक्षपक्षद्वयपूर्वजातान् ॥ १५ ॥ संवत् १५८२ वर्षे श्रावण शुदि
 33 ८ बुधे श्रीउन्नतदुर्गो श्रीबाह्मकायस्थ ज्ञातीय महं मटासु
 34 त पता पत्नी ३ ललीमदाई हरिबाईतडागंड्वारितं । इयं प्रशस्ति [:]
 35 आभ्यन्तरनगरज्ञातीय । मंत्रि श्रीकृष्णदास सुत मंत्रि श्रीसोमना [ये]
 36 [न कृता] ॥ सूत्रधार माहाव सुत रत्नाकेनोत्कीर्णा ॥ श्रीरस्तु ॥ श्री ॥

DHRASANA VEL

No. 92]

v.s. 1582.

[12-8-1526.

This inscription is copied from a *Palio* standing near the old temple of Siva, called *Magaderu*, to the east of the village Dhrāsānvel near Dwarkā in the Okhāmaṇḍal prānt, in the possession of the Maharaja Gaikwad of Baroda.

1. Drop the line. Such unnecessary strokes are many times given in the record.

It records the death in Dhrāsanavel of Śrī Dharāṣasena in a fight while protecting the cows on Sunday, the fifth of the bright half of Bhādrapada in v.s. 1582 or (Ś. 1448).

The epithet Śrī preceding the name Dharāṣasena, shows that the deceased was not an ordinary man but was probably a Vāḡhela or a Vāḡhera chieftain.

Text.

- 1 संवत् १५८२ वषे शा
- 2 के १४४८ वर्तमाने द
- 3 क्षणायने भाद्रपद
- 4 मासे शुक्ले पक्षे पंच
- 5 म्यां तिथौ रवौ श्रीधर
- 6 णस्सेन संग्रामे...
- 7 वि ? गायत्री...
- 8 मरणं द्रासणवल्लि

HALVAD

No. 93]

v.s. 1583.

[28-2-1527.

This inscription is found in a well near the temple of Saraṣeśvara Mahādeva adjoining the tank in the town Halvad in Dhrangdhra State.

The inscription is important for the genealogy of the family of the Zālā rulers of Dhrangdhra State. It mentions that Zālā is one of the 36 royal (Kṣatriya) families and gives the following genealogy.

Rana Raṇamal	= Laliāde
Rana Śatruśalya	= Mīnalade
Rana Jitā	= Jitāde
Rana Raṇavīra	= Līlade
Rana Bhīma	= Pīmalade
Rana Vāḡha	= Nīnāde
Rana Rājadhara	= Ahikarade
Rana Rāṇiga	= Kalyāṇade
Maharana Mānasirīha	

The queen KALYĀNADE, mother of Mahārāṇā MĀNASIRĪHA, was, it is further told, the daughter of MAHĀRĀṆĀ SĀRANGDE of the VĀGHELĀ family by his wife Virāde. For the benefit of all creatures Kalyāṇade caused a well to be dug up during the time of her son Mahārāṇā Mānasirīha on Thursday, the 13th of the dark half of Phālguna in v.s. or Ś. 1448.

Text.

- 1 ॥ ॐ नमो श्रीगणेशाय नमः श्रीसारस्वई नमः श्रीअंबिकाईनमः गुरुभ्यो नमः
- 2 ॥ स्वस्तश्रीजयो मंगलाभ्युदयश्च । श्रीमन्नृपविक्रमाऽर्क्षसमयातीत संवत् १५८३ र्व
- 3 ॥ वै साके १४४८ प्रवर्त्तमाने उत्तरायने शिशिकृतौ फाल्गुनमासे कृष्णपक्षे १३ त्रयोद
- 4 ॥ स्यां तिथौ गुरुवारे धेनिष्ठानक्षत्रे सिधियोगे बव करणे मीनलम् बहुमाने

- 5 ॥ षट्त्रिंशद्वाजकुलावतंसं द्वाष्टवंशप्रदीपकराय श्रीरणम्यल भार्या बाई श्रीललीआदेत
- 6 ॥ त्सुत रायश्री शत्रुशल्य भार्या बाई श्रीमीणलदे त्सुत रायश्रीजिता भार्या बाई श्री जितादेत
- 7 ॥ त्सुत रांणश्रीरणवीरभार्या बाई श्रीलीलादे त्सुत रांणश्रीमीमभार्या बाईश्रीप्री
- 8 ॥ मलदे त्सुत राणश्रीवाघभार्या बाई श्रीनीणादे त्सुत राणश्री राजधरभार्या बाई
- 9 ॥ श्रीअहिकारदे त्सुत रांणश्री राणिगदे भार्या बाई श्रीकल्याणदे त्सुत मा
- 10 ॥ हाराण श्रीमानसिंहवेजिराज्ये वाघेलावंशोद्भव महारांण श्रीसारंगदे भा
- 11 ॥ यां बाई श्रीवीरादे त्सुता बाई श्रीकल्याणदे मानसिंहमाता बाई श्रीकल्याणदे श्रीविष्णु
- 12 ॥ प्रीतये सर्वजंतूनामुपकाराय वापी कारापतं सुभं भवतु कल्याणमस्तु ॥
- 13 ॥ एक गौपदमात्रं वा उदकं धारिति मही षष्ठी वरिषसहत्वाणि शिवलोके च महीयंते ॥
- 14 ॥ स्नाने दाने तथा पुण्ये देवे पितरे च कर्मणि । सामान्य सर्वभूतेभ्यो मया दत्तमिदं जलं[॥]
- 15 ॥ वाणारक्षी चायशं पुण्यं तत्पुण्यं नितुदर्शनात् अथवा स्नानपूजायां गंगास्नाना
- 16 ॥ दिक् फलं ॥

VELAVDAR

No. 94]

v.s. 1584.

[23-4-1528.

The following inscription is found in a well at the entrance of the village Velāvdar in Wadhwan State, at a distance of 20 miles from Wadhwan in the north-east direction. It measures 5'8" in length and only 10" in breadth. The letters which are of a big size are very incorrectly engraved. The last line of the record is unintelligible.

It opens with the date, Thursday, the fifth of the bright half of Vaisākha in v.s. 1584 (Śaka 1450) and refers to the reign of the Gujarat Sultan BAHĀ-DURSHAH, and of his feudatory chief Rāṇā Mānasinhaji, evidently of Halvad, the old capital of Dhrangdhra State. It then seems to record that a woman of Solanki family and resident of Valva caused to be made a well on the abovementioned date.

Text.

- 1 संवत् १५८४ वरषे साके १४५० प्रवर्तमाने वैशाकमासे सुकलपषे पंचम्यां शुक्रवासरे पातसा श्रीबहादुर वी
- 2 जयराज्ये तथा राणश्रीमानसिंग वजिराये अदेह बलववास्तव सोलंकी राण सत रसल सत-दल
- 3 सत रा० हाजा सत रा० पत्नी भाब्या बाई ससरी सत रा० धना भाब्या बाई धाई सत रा० बामा भाब्या बाई राजी
- 4 ¹ब्यापी रा० बावितबाण अधरा रा० बामाना भाऊ रा० जाहलरा मूलरा० बाबा बाहपामी भाऊ रूप रा० बामा
- 5 नि सत बेटा पवटी १ रा० बसा रा० विरा रा० वना रा० रणवीर बाह रंगी गजधर-नाम जसा पाता करावि देसाई² सोलंकी मेगलभार्या मगल.

1. The names are quite unintelligible.

2. Curiously enough the ३ is expressed here by three zeroes as in ancient inscriptions.

ŚATRUNJAYA HILL, PALITANA

No. 95]

v.s. 1587.

[7-5-1531.

This inscription is engraved on a black stone slab, fixed in the wall of the Ādiśvara temple on the famous Śātrunjaya hill near Palitana, It is carefully engraved and is in a good condition. The inscribed portion measures 2'5" by 1'5½".

This important inscription was formerly published by Dr. BÜHLER in the *Epigraphia Indica* Vol. II, pp. 42 ff,

The record mentions that Bahadur Shah, successor of Muzfar Shah, the successor of Mahamud Shah, was ruling over Gujarat in v.s. 1587. Then is mentioned the name of Majhād Khan i.e. Mujāhid Khān Bhikan who, we know, was the Sultan's viceroy over Sorath. Then the description of the Citṛakūṭa hill is given, which was situated in Medapāṭa i.e. Mewād, where Ratnasinhha, son of Sangrāmasinhha, son of Rājāmalla, son of Kumbharāja was ruling. Ratnasinhha's prime minister was Karmarāj, a detailed account of whose family is next given. He went to the Śātrunjaya hill on pilgrimage and there made the seventh restoration and re-built the temple of Pundarika on the sixth day of the dark half of Vaiśākha in v.s. 1587 or Śaka 1453. For this he had obtained permission of Sultan Bahadur through the good offices of Rava Narasinhaka, the Sultan's prime minister. The praśasti was composed by Pandit Lāvanyasamaya.

It is to be noted that in this record the names of Sikandar and Mahmud II, who ruled for a short time between Muzfar and Bahadur are omitted. The mention of the Mewād kings has added much to the importance of the inscription.

Text.

- 1 ॥ श्री ॥ स्वस्ति श्रीगूर्जरधारित्र्यां पातसाहश्रीमद्विष्णुदण्डप्रभाकरपातसाहश्रीमदाफरसाह-
पटोद्योतकारक
- 2 पातसाहश्रीश्रीश्रीबाहदुरसाहविजयराज्ये ॥ संवत् १५८७ वर्षे राज्यव्यापारधुरंधर
षानश्रीमद्भादषानव्या
- 3 पारे श्रीशत्रुंजयगिरौ श्रीचित्रकूटवास्तव्य । दी० करमाकृत सप्तमोद्धारसक्ता प्रशस्तिलि-
ख्यते ॥ स्वस्तिश्रीसौख्य
- 4 दो जीयात् युगादिजिननायकः । केवलज्ञानविमलो विमलाचलर्भञ्जनः ॥ १ श्रीमेदपाटे
प्रगट-प्रभावे । भावेन भ
- 5 व्ये भुवनप्रसिद्धे । श्रीचित्रकूटो मुकुटोपमानो । विराजमानोस्ति समस्तलक्ष्म्याः ॥ २
सन्नदनो दातृसुरदुमथ तुं
- 6 गः सुवर्णोपि विहारसारः । जिनेश्वरस्नानपवित्रभूमिः । श्रीचित्रकूटः सुरशैलतुल्यः ॥ ३
विशालसालक्षिति
- 7 लोचनाभो रम्यो नृणां लोचनचित्रकारी । विचित्रकूटो गिरि चित्रकूटो । लोकस्तु यत्राखिल-
कृत्युक्तः ॥ ४ तत्र श्रीकुं-
- 8 भराजोऽभूत् कुंभोद्भवनिभो नृपः । वैरिवर्गः समुद्रो हि येन पीतः क्षणात् क्षितौ ॥ ५
तत्पुत्रो राजमलोद्भूताज्ञां म

- 9 छ इवोक्तः । सुतः संप्रामर्शहोऽस्य संप्रामर्शजयी नृपः ॥ ६ तत्पद्मभूषणमणिः सिंहद्वय-
राकमी । रत्नसिंहाऽ
- 10 धुना राजा राजलक्ष्म्या विराजते ॥ ७ इतश्च गोपाह्नगरौ गरिष्ठः श्रीबप्पभट्टिप्रतिबोधितश्च ।
श्रीवामराजोऽजनि तस्य
- 11 पत्नी काचिद्रभूव व्यवहारिपुत्री ॥ ८ तत्कुक्षिजाता [ः] किल राजकोष्ठागाराह्नगोत्रे सुकृतै-
कपात्रे । श्रीऊशवंशे विशदे
- 12 विशाले तस्यान्वयेऽमी पुरुषाः प्रसिद्धाः ॥ ९ श्रीसरणदेवनामा तत्पुत्रो रामदेवनामाभूत् ।
लक्ष्मीसिंहः पुत्रो...तत्पु
- 13 नो भुवनपालाख्यः ॥ १० श्रीभोजराजपुत्रो [बच्छ?] रसिंहाख्य एव तत्पुत्रः । धेताक-
स्तत्पुत्रो नरसिंहस्तत्पु
- 14 [तो जातः] ॥ ११ तत्पुत्रस्तोलाख्यः पत्नी तस्याः (स्य) प्रभूतकुलजाता । तारादेपर
नाम्नी लीलपुण्यप्रभापूर्णा ॥ १२ तत्कुक्षिसमुद्भूताः ष [६]
- 15 पुत्राः कल्पपादपाकाराः [धर्मा]नुष्ठानपराः श्रीवंतः श्रीकृतोऽन्येषां ॥ १३ प्रथमो रत्नाख्य-
सुतः सम्यक्त्वोद्योतकारकः काम्य ।
- 16 श्रीचित्रकूटनगरे प्रासादः [कारितो] येन ॥ १४ तस्याऽस्ति कोमलापाल्यवल्लीव विशदा
सदा । भार्या रजमलदेवी पुत्रः श्रीरंगना
- 17 मासौ ॥ १५ आताऽन्यः पोमाहः पतिभक्ता दानशीलगुणयुक्ता पद्मापाटमदेव्यौ पुत्रौ माणि-
क्यहीराह्नौ ॥ १६ बंधुर्गणस्तु-
- 18 तीयो भार्या गुणरत्नराशि विख्याता । गडरागारतदेव्यौ पुत्रो देवाभिधो ज्ञेयः ॥ १७
तुर्यो दशरथनामा भार्या तस्यास्ति देवगु
- 19 रुमक्ता । देवर् [दू]रमदेव्यौ पुत्रः केल्हाभिधो ज्ञेयः ॥ १८ आताऽन्यो भोजाख्यः भार्या
तस्यास्ति सकलगुणयुक्ता
- 20 भावलहृषमदेव्यौ पुत्रः श्रीमंडणे जीयात् ॥ १९ सदा सदाचारविचारचारुचतुर्यैर्यादिगुणैः
प्रयुक्तः श्रीकर्मराजो
- 21 भगिनी च तेषां जीयात्सदा सुहृदिनामधेया ॥ २० कर्माख्यभार्या प्रथमा कपूरदेवी पुनः
कामलदे द्वितीया । श्रीभीषजी
- 22 कस्वकुलोदयादिसूर्यप्रभः कामलदेविपुत्रः ॥ २१ श्रीतीर्थयात्राजिनर्बिबपूजापदप्रतिष्ठादिक-
वर्मधुर्याः । सुपात्रदानेन प
- 23 विप्रमात्राः सर्वेदशाः सत्यरुषाः प्रसिद्धाः ॥ २२ श्रीरत्नसिंहराज्ये राज्यव्यापारभारधौरेयः ।
श्रीकर्मसिंहदक्षो मुख्यो
- 24 व्यवहारिणां मध्ये ॥ २३ श्रीशत्रुंजयमाहात्म्यं श्रुत्वा सद्गुरुसंनिधौ । तस्योद्धारकृते भावः
कर्मराजस्य-यभूत् ॥ २४ आग
- 25 त्य गौर्जने देशे विवेकेन नरायणे । वसंति विबुधा लोकाः पुण्यश्लोका इवाऽद्भुताः ॥ २५
तत्रास्ति श्रीधराधीशः श्रीमत्
- 26 बाह्यादरो नृपः । तस्य प्राप्य स्फुरन्मानं पुंडरीके समाययौ ॥ २६ राज्यव्यापारधौरेयः
धानः श्रीमान् मञ्जादकः । तस्य गेहे म
- 27 हर्मन्त्री रत्नाख्यो नरसिंहकः ॥ २७ तस्य सम्मानमुत्प्राप्य बहुवित्तव्ययेन च । उद्धारः सप्त-
मस्तेन चके शत्रुजये गिरौ ॥ २८

- 28 श्रीपादलिप्तललासरशुद्धदेशे सद्वाद्यमगलमनोहरगीतना[दैः] श्रीकर्मराजसुधिया जलयात्रि-
कायां चके महोत्स
29 ववरः सुगुरुपदेशात् ॥ २९ चंचच्चंगमृदंगरंगरचनाभेरीनकेरीरवा वीणा[वंश]विशुद्धनालवि-
भवासाधर्मिवात्सल्य
30 कं । वल्लालंकृतिहेमतुंगतुरगादीनां च सद्धर्षणमेवं विस्तरपूर्वकं गिरिवरे विबप्रतिष्ठापनं ॥
३० विक्रमसमयातीते ति
31 थिमितसंवत्सरेऽश्वयुष्ये १५८७ शाके जगन्निवाणे ५३ वैशाखे कृष्णषष्ठ्यां च ॥ ३१

HĀMAPAR

No. 96]

v. s. 1588

[20-1-1532.

Hāmapar is a small but old village in the Rājasitāpur Mahāl of the Dhrāṅgdhrā State at a distance of six miles to the north of the Rājasitāpur Railway Station on the Wadhwan-Dhrangdhra line. To the east of a very large well there is a Śiva temple where the following two inscriptions are found engraved on the lintel of the door. Both of them together measure 22'-10" in length and 6" in breadth.

Both the inscriptions are of the same date and also record the same object viz. the Śiva temple was built by one Jitamāla of the Sōlanki family, on Saturday the 13th of the bright half of Māgha in v. s. 1588 or Śaka 1453 when Mahāmālik Ayajavalli was the viceroy at Hāmpur, evidently of the Gujarat Sultan and Mahārāṇā Mānsīnhji was ruling, evidently at Halvad.

Text

(१)

- 1 संवत् १५८८ वर्षे शाके १४५३ प्रवर्तमाने उत्तरायणे श्रीसूर्ये
- 2 ...महामांगल्यप्रदमाघमासे शुक्लपक्षे १३ त्रयोदश्यां
- 3 तिथौ शनिवासरे हामपरवास्तव्य महामलेक श्रीअयाज
- 4 चह्नीविजयराज्ये महाराणा श्रीमानसिंहजीविजयराज्ये
- 5व्यापारे क्षत्रियज्ञातिना परोपकाराय सोलं
- 6 की रात महोजल सुत रात डुंगर भार्या बाई मती सुत रात
- 7 जितमालेन ईश्वरप्रासाद उद्धरितः ।

(२)

- 1 संवत् १५८८ वर्षे शाके १४५३ प्रवर्तमाने
 - 2 महामांगल्यप्रदमाघमासे शु
 - 3 कलपये १३ त्रयोदश्यां तिथौ शनिवासरे
 - 4 हामपरवास्तव्य महामलेक श्री
 - 5 असजावल वजयराजे महाराणा
 - 6 श्रीमानसंगवजयराजे व्यव० राजश्री
- The rest of the portion is illegible.

NAGICHANA

No. 97]

v. s. 1590

[14-9-1534.

This inscription is engraved on a pillar of a *Deri* called Gosarā in the village Nagicānā in Mangrol State. It measures 10" by 12".

It records the death, in a fight, of Pithiā Anasā, son of Vāsanga, at Nagicānā on Sunday, the 11th of the dark half of Bhādaravā in v.s. 1590, during the victorious reign of Bahādurshaha, evidently the Gujarat Sultan.

Text

- 1 संवत् १५९० वर्ये भादर
- 2 वा वदि ११ रवा नगन्नाणाया
- 3 मे पातसाहा श्रीवाहादर
- 4 साहा विजराजे पीठीआ
- 5 वासंगसुत अणसा सं
- 6 ग्रामे मरण सूतार अमर
- 7 सी सूतार वरदेनी पाऊ

PAḌA

No. 98]

v. s. 1594.

[1538.

This inscription is inscribed on a stone slab lying in the small village Paḍā near Dhokaḍvā, in the Junagadh State. It measures 18" × 13½".

It opens with the date, Sunday the fourth of the bright half of Vaiśākha in v.s. 1594 and mentions the names, possibly of the officers, of *Sherkhan* and *Malik Ajijalāuddin*. The middle portion of the record is unintelligible. A land consisting of 31 bighas seems to have been granted to some body, whose name is not known. In the concluding portion both the Muhammedans and the Hindus are asked not to violate the grant.

Text

- 1 संवत् १५९४ वर्ये
- 2 वईसाय सुदि ४ रवा¹ पि
- 3 रयानसाही मलिक श्रीअजी
- 4 जल्लाहोदि सहाकल (?) सांडण मी
- 5 ज प[ड] बजरप (?)...अहव
- 6
- 7 आ सेडानु बीगत आथमणि भू
- 8 मि बीचा ३१ सेडाबंध पाव जे
- 9 साने आरूप अहनो जे को वंस
- 10 होअ ते अवा भराविषे (?) पात
- 11 गाहि पलिन तरकाण सूर हीद
- 12 बाणि गाय लोपि तेहनि...

1. The date does not agree.

BAGASRĀ

No. 99]

v.s. 1604.

[18-3-1548.

The following two inscriptions are engraved side by side on a yellowish stone lying at the north-west corner of the village Bagasrā (Dheḍ) under Junagadh State. The right hand inscription measures 6" by 9½" and the left hand one, 7½" by 9½".

Both the inscriptions are of the same date i.e. Sunday, the ninth of the bright half of Caitra of v.s. 1604 or Śaka 1470 and refer to the rule of the Sultan MUHAMMAD Shaha. The right hand inscription records the death at Bagasrā of Vāghelā Vāktā, son of Hibā Mālā, in a fight while protecting the cows. The left hand inscription records that the wife, named Amenā of that man became a sati. She was the daughter of Kācā Paivata of Bagasrā and his wife Ravibai.

Text

(१)

- 1 ॥ ७० ॥ उ नमः श्रीशवाय ॥ स्वस्ति श्री
- 2 नृपतिविक्रमा अर्क समयातीतः संव
- 3 त १६०४ वर्षे शाके १४७० प्रवर्तमा
- 4 ने पातशाह[ि] श्रीमहिमूंदशाहविजै
- 5 राये अयेह श्री बगसराग्रामस्य
- 6 बाघेल हीवामाला सुत बाक्ता गो
- 7 ग्रहे मृतः चैत्र सुदि ९ रिवा श्रीः

(२)

- 1 ॥ ७० ॥ उ नमः श्रीशिवायः ॥ स्व
- 2 स्ति श्रीनृपतिविक्रमा अर्कसमया
- 3 तीतः संवत् १६०४ वर्षे शाके १४
- 4 ७० प्रवर्तमाने पातशाह श्री महि
- 5 मूंदशाह व्यजै राये अयेह श्री
- 6 श्रीश्रीः बगसराग्रामस्य का
- 7 चा पर्वतः तस्य भार्या बाई रवी
- 8 तस्य पुत्री बाई अमणा साहा गम
- 9 न कृत्वा चैत्र सुदि ९ रिवाः ॥

KODIDARĀ

No. 100]

v.s. 1609.

[30-1-1553.

This inscription is engraved on a *pāllo* found in a small village named Kodidarā, situated near Somanātha Pātana. The inscribed portion measures 1'-6" in length and 1' in breadth.

It records that the *pāllo* of Hadiāni Suraja was raised in the village Kodidarā in the reign of Fātasāhā MAHAMŪD at Devapātana on Monday the second of the dark half of Māgha in v.s. 1609.

Mahamūd was the Gujarat Sultan, who ruled from 1536 to 1554 A.D. at Ahmedabad.

Text

- 1 संवत् १६०९ वर्षे माहा व
- 2 दि २ सोमे आदे श्रीदेवप-
- 3 तने पातसाहा श्रीमिमू
- 4 दसाहा...कोडीदरा
- 5 ग्रामे हडीआनी सुरज
- 6 पालीआ

WADHWAN

No. 101 }

v.s. 1613.

{26-7-1557.

This inscription is copied from a white stone slab discovered at Wadhwan during excavations of the old palace foundations. The stone is now lying near the State stables in the Darbargaḥ at Wāḍhwān. The inscribed portion, which is in a good condition, measures $2\frac{1}{2}'$ by $2\frac{3}{4}'$. Below it are carved a pig and an ass. Being inscribed in very incorrect Gujarati and also in an awkward manner the meaning of the inscription has to be made out with much difficulty.

The record opens with the date, Monday, the first of the bright half of Śrāvaṇa of v.s. 1613 and refers to the reign of PĀTSHAH AHMAD. Names of several officers are then given. They are : Hazrat Suleman Khan, Itimad Khan Ahodī, Mir Hazbar, Malik Ain Havāli, Malik Nusrat Phal, Malik Agadh, Meheta (?) Rangvala, Arisīrha Sāngaṇa, chief (?) of Wadhwan, Mir Abdul Halim, Bakshi of Wadhwan, Desai Āsā, Patel and Talāti. Then it is stated thus—whatever *Vaj* is due from the *pasāṭas* of the abovementioned town, both Koṭias and Talāvias, this shall be spent by the Talāvias on the Talav (i.e. tank) and the Koṭias on the Koṭ (i.e. fort). Whoever shall infringe these stipulations will be subject to the curse of the cow if he is a Hindu and that of the boar if he is a Musalman.

The Patshah Ahmed mentioned in the record is the Gujrat Sultan Ahmed II, whose Diwan, was the powerful noble Itimat Khan. Zalavad, in which Wadhwan is situated was directly under him. (See Bom. Gaz. Vol. I, Pt. I, p. 260.) The other names are of officers connected with the government of Wadhwan.

This inscription shows the origin of the Kotia and Talavia Kolis. They were *pasāṭas* or landholders and were bound to work for the forts and tanks of the places, near which their holdings were situated.

Text

- 1 संवत् १६१३ वरषे सावण सु[दि १ सो]
- 2 मे श्रीदीवान शक झालावाडि पातसाह
- 3 श्री अहिमद वजिराजि ताजेन¹ (!) ह
- 4 जरत सेलेमान पां. श्रीअतमेतधान
- 5 अहोदि मर श्रीहजेबर, मलेक अेन
- 6 हवाल्लि, म० नुसत्र फल, मलेक अग
- 7 ध म० श्रीरंगवल्लणगणैः ? वढवाण
- 8 णि रा० श्रीअरिसिंहजी सांगण सुषवे
- 9 मी. अबदल हलीम अघजगहसा जव (!)
- 10 बक्षी वढवाण देसई असव पटिल

1. A large number of words in this inscription are unintelligible.

- 11 तलाटी जोग्य जत कसबे मजकुरना पसा
- 12 धिता कोटीआ वा तलावीमां नो वजे आ
- 13 पि तलावीआं तलावि कोटीआं कोटि
- 14 धरवि अे वात लोपिते दापे हींदुआ
- 15 ने गाई तरकाणे सुअर अेपर ग
- 16 जूर देसही जूला वू. घघजा व. जसाप ?
- 17 भातरी ऐकोजिच लोपे तेनी गधडगालि

DAHISARĀ

No. 102]

v.s. 1622.

[30-7-1556.

This inscription is engraved on the lintel of the temple popularly known as Dhingadmalla's temple in the village Dahisarā, at a distance of three miles from Vavāṇiā in Morvi State. The lower portion of the inscription, which measures about $4\frac{1}{2}$ feet in length and only 10 inches in breadth is illegible.

It seems to record the building of the temple by the wife of Jām Śrī Karaṇaji of Dahisarā on Tuesday, the fourteenth of the dark half of Śrāvaṇa in v.s. 1622 or Śaka 1488.

Karaṇaji was merely a *Bhāyāt* of the ruling family of Navānagar, though he is given the epithets Jāma Śrī out of respect only.

Text

- 1 संवत् १६२२ वर्षे शाके १४८८ संवत्सर प्रवर्तमाने धावण वदि १४ औंमे अयेह
- 2 श्रीदहीसरावास्तव्यजामश्रीकरणजी तस्य गृहे भार्या
- 3रणछोडजीना चरणमेवाने प्रामाद...

GHOGHA

No. 103]

v.s. 1634.

[13-10-1577.

This inscription was discovered in the Khāri *vāv* at the Ghoghā port. It was published by Col. Watson in the *Indian Antiquary*, Vol. VIII, p. 283, from which the following text is copied.

The inscription states that on Sunday, the 2nd of the bright half of Kārtika in v.s. 1634, in the glorious reign of Padishah Śrī AKBAR, when Raja-Śrī Kalyāṇarai was in charge of the port and in the reign of the king Visājithe *vāv* of Ghāyanti in the Puti garden was built. The inscription ends with an ass-curse.

The king Visāji mentioned in the record was an ancestor of the Maharaja of Bhavnagar.

Text

॥ संवत् १६३४ वर्षे कार्तिकशुदि २ रवौ पातशा श्री ५ अकबर विजयराज्ये हवारी राज्यश्री कल्याणराय थीलला राजाचिसाजीआर भाखं ? धायतीनी बाव्य पूतीवाडी छे त्यांहा हांहु तथा जशल कोमर मसामति थइ तेहनी गधीडिगालि ॥

MANKHETRA

No. 104]

v.s. 1639.

[24-1-1583.

This inscription is found in a well called Khetsarā in the village Mān-khetra, 3 miles to the east of Mangrol. It is engraved on a yellow stone and measures 1' by 11".

The record opens with an invocation to Gaṇeśa. Then it is stated that the digging of a well, etc. is more meritorious than performing a hundred sacrifices. Then a long genealogy of a family belonging to the Prāgvat community is given in which the sons of Parikṣa(?) Phakā named Parikṣa Ramji, Devadās, Ravidās, Amidās, Acala and Sāring caused a well to be made on Thursday, the 12th of the bright half of Māgha in v.s. 1639 or Śaka 1505. In the concluding portion blessings are given to the builders of the well.

Text

- 1 ॥ ॐ । नमो भगवते श्रीमंगलेश्वराय [।*] श्रीमत् दिव्यलक्ष्मीनृ
- 2 सिंहाय नमः [।*] श्रीश्रीमदनगोपालाय ॥ नौमीच्यतेभुवपु
- 3 षे तद्धिद्वराय गुंजावर्तसपरिपिच्छलसन्मुखाय [।*] वन्यसु
- 4 जेकवलवेत्रविषाणवेणुलक्ष्मश्रिये मृदुपदे पशुपां गजा]
- 5 य ॥ १ ॥ तीर्थाधिकं यज्ञशताच्च पावनं । जलं सदा केशवद
- 6 छिसंस्थितं । छिनंति पापं तुलसीविमिश्रितं विशेषतश्चकशि
- 7 लाविनिर्गतं ॥ २ ॥ श्रीवंशविशुद्धप्राग्वाटज्ञातीयठकर सो
- 8 मसुत ठकर धारशी सुत ठकर मंडलिक सुत ठकर काहां
- 9 न भगवती सुत ठकर वरशंगसुत परिक्ष जितमाल सु
- 10 त परिक्ष बूटा सुत परिक्ष गांगा सुत परिक्ष फका सुत परि
- 11 क्ष रामजी देवदास रविदास अमीदास अचल सारिंग
- 12 एभिर्वाप्योद्धारः कृतः ॥ श्रीकृष्णार्पणमस्तु ॥ संवत् १६३९
- 13 वर्ये शाके १५०५ प्रवर्तमाने उत्तरायन (ण) गते श्रीसूर्ये शिशिर
- 14 रितौ महामांगल्यप्रदमाघशुदि १२ गुरौ । यावद्वीचीतरंगा वहति सुर
- 15 नदी जाह्नवी पुंण (पुण्य) तोया । यावचा (च्या) काशमार्गे तपति दिनकरो भास्करो लो
- 16 कपालः यावद्वज्रैर्द्रनीलस्फटिकमणिमयं वर्त्तते मेरुशृंगं तावत्त्वं पु
- 17 त्रपौत्रैः स्वजनपरिगतो जीव विष्णोः प्रसादात् ॥ श्रीरस्तु ॥ कल्याणमस्तु ॥

DHROL

No. 105]

v.s. 1647.

[1-8-1591.

This inscription is engraved on one of the *pālās* standing to the north of the temple of Bhūtanātha Mahādeva in the place called 'Bhūchara Mori' at a distance of a mile and a half to the south-west of Dhrol. The inscribed portion measures 2½' in height but only 10" in breadth.

It records the death of a warrior named Bāraḍa Gōlā (?) while fighting

1. Elsewhere the word used in this connection is वैदूर्य.

together with *Ajāji* against *Ājama Khān* on Sunday, the 8th of the dark half of Śrāvaṇa in v.s. 1647.

This record refers to the well-known battle that took place at Bhūchar Mori between the armies of Khān Azam, the Gujarat Viceroy of the Emperor of Delhi, and the armies of the Jāmsaheb of Navānagar under Jam Satra-sāla's son Ajoji and his minister Jasā Ladaka. In the fight Ajoji and Jasā were killed with considerable loss to their army.

Text

- 1 संवत १६४७
- 2 वरषे सरा
- 3 वण वद ८
- 4 राव बारड
- 5 श्रीगोला:
- 6 नापाणी: गो
- 7 हेडीअ कुं
- 8 अर श्री अज
- 9 सथे मराण
- 10 षान श्री आज
- 11 मषननी डो
- 12 ढमरणा ग
- 13 जधर: मेपा
- 14 पाली अटाक

ŚATRUŦJAYA

No. 106]

v.s. 1650.

This inscription is engraved in the porch of the east entrance of the Adīśvara temple on the left hand on the famous ŚatruŦjaya hill. It was once published by Dr. BÜHLER in the *Epi. Ind.* II, p. 50.

Text

- 1 ओं ऊं नमः । श्रेयस्वी प्रथमः प्रभुः प्रथिमभाण् नैपुण्यपुण्यात्मनामस्तु स्वस्तिकरः सुखा-
न्धिमकरः श्री[आदि]
- 2 देवः स वः पद्मोद्भासकरः करैरिव रविर्व्योम्नि क्रमांभोस्तद्व्यासैर्यस्तिलकीबभूव भगवान्
शत्रुजयेनेक
- 3 शः ॥ १ श्रीसिद्धार्थनरेशवंशसरसीजन्माजिनीवल्लभः पायाद्गः परमप्रभावभवनं श्रीवर्द्धमानः
प्रभुः । उत्पत्तिस्थितिसं
- 4 हतिप्रकृतिवाण् यद् गौजगत्पावनी । स्वर्वापीव महाप्रतिप्रणयभूरासीद् रसोद्भासिनी ॥ २
आसीद्भासवद्वंद्वंदितपदद्वंद्वः
- 5 [पदं] संपदा । तत्पट्टाब्धिचंद्रमा गणधरः श्रीमान् सुधर्माभिः । यत्सौदार्ययुता प्रहृष्ट-
सुमना अद्यापि विद्यावती धत्ते

- 6 संततिरुन्नति मगवतो वीरप्रभोगौरेव ॥ ३ श्रीसुस्थितः सुप्रतिबुद्ध एतौ सूरौ धभूतां तदनु-
क्रमेण याभ्यां गणोऽभू
- 7 दिद्व कोटिकाह्वयं द्रायमभ्यामिव सुप्रकाशः ॥ ४ तत्राभूद्वणिनां वंशः श्रीवज्रार्थिगणाधिपः मूलं
श्रीवज्रशाखायाः गं
- 8 गायो हिमवानिव ॥ ५ तत्पद्मांबरदिनमणिरुदितः श्रीवज्रसेनगुरुरासीत् । नागेंद्रचंद्रनिर्वृति ।
विद्याधर संज्ञकाश्च तच्छिष्याः
- 9 ॥ ६ स्वस्वनामममानानि । येभ्यश्चत्वारि जज्ञिरे । कुलानि काममेतेषु कुलं चांद्रं तु दिद्युते ॥
७ भास्करा इव तिमिरं । हरंतः ख्याति
- 10 भाजनं भूरयः सूर्यस्तत्र । जज्ञिरे जगतां मताः ॥ ८ बभूवुः । कमतस्तत्र श्रीजगच्चंद्रसूरयः ।
यैस्तपोविरुद्धं लेभे । बाणसिद्धार्कं
- 11 १२८५ वत्सरे ॥ ९ क्रमेणास्मिन् गणे हेम । विमलाः सूरयोभवन् । तत्पद्मे सूरयोभूव ।
ज्ञानंदविमलाभिधाः ॥ १० साध्याचारविधिः प
- 12 यः क्षिपिलतः सम्यक् श्रियां धाम यैरुद्धे स्तनसिद्धिसायकसुधारोचिर्निभे १५८२ मेहसि ।
जीभूतैरिव यैर्गत्पुनरिदं तापं
- 13 हरद्विर्भूतं सश्रीकं विदधे गवां शुचितमैः स्तोमैरसोऽस्मासिभिः ॥ ११ पद्माश्रयैरलमलंकृत्य ते
स्म तेषां । प्रीणन्मनां
- 14 सि जगतां कमलोदयेन । पट्टः प्रवाह इव निर्जैरनिर्झं (र्झं) रिण्याः । शुद्धात्मनिर्विजयदाना
मुनीशहंसैः ॥ १२ सौभाग्यंहरिसर्व[प]
- 15 वर्हर्ण रूपं च रंभापतिः । श्रीजैत्रं शतपत्रमिन्नमहसां चौरं प्रतापं पुनः । येषां वीक्ष्य सना-
तनं मधुरिपुस्त्वस्माभिधर्माश्रयो जाताः
- 16 कामपत्रपाभरभृतो गोपत्वमाप्तास्त्रयः ॥ १३ तत्पट्टः प्रकटः प्रकामकलितोद्योतस्तथ-
सौधव[त्] । सस्नेहैर्यतिराज
- 17 हीरविजयस्नेहप्रियैर्निर्ममे । सौभाग्यं महसां भरेण महतामत्यर्थमुल्लासिनां । विभ्राणः स
यथाजनिष्ट सदृशां कामप्र
- 18 मोदास्पदं ॥ १४ देशाद्गूर्जरतोयसूरिवृषभा आकारिताः सादरं । श्रीमत्साहि अकरध्वरेण
विषयं मेवातसंज्ञं शुभम् । शा
- 19 ...जपाणयोवतमसं सर्वं हरंतो गवां । स्तोमैः सूत्रितविश्वविश्वकमलोऽस्मान्नैर्भोर्का इव ॥ १५
चक्रुः फतेपुरम
- 20 ...[नै]भौम । दण्डं युग्मकोककुलमाप्तसुखं सृजंतः । अन्देकपावकनृपप्रमिते १६३९
स्वगोभिः । सोऽस्मा
- 21 ...सुजकाननं ये ॥ १६ दामेवाखिलभूपमूर्धसु निजामाज्ञां सदा ऋरयध । श्रीमान् शाहि-
अकब्बरो नरवतो [देशेष्वा]
- 22 शेषेष्वपि । धर्मात्ताभयदानपुष्टपट्टोद्योषानघम्बंसिनः । कामं कारयति स्म हृष्टहृदयो
यद्वाक्कलर(रं) जितः ।
- 23 ॥ १७ यपु(दु)पदेशवशेन मुदं दधन्निखिलमण्डलवासिजने निजे । मृतधनं च करं च
सुजीजिअभिधमकब्बरभूपतिरत्यजत्
- 24 ॥ १८ यद्वाचा कतकामया विमलितस्वातांबुपूरः कृपा । पूर्णः शाहिरनिशनीतिवनिताकोडी-
कृतात्मस्थजत् । शुल्कं त्यक्तु

- 25 [म]शक्यमन्यधरणीराजां जनप्रीतये । तद्धानीडजपुंजपूषपश्वामूसुचद्भूरिशः ॥ १९
यद्वाचां निचयैर्मुधाकृतसुधास्वादै
- 26 [र]मैः कृता । ल्हादः श्रीमदकब्बरः क्षितिपतिः संतुष्टिपुष्टाशयः । त्यक्त्वा तत्करमर्थ-
सार्थमतुलं येषां मनःप्रीतये । जैनेभ्यः
- 27 : प्रददौ च तीर्थतिलकं शत्रुंजयोर्वीधरं ॥ २० यद्वाग्निर्मुदितश्चकार करुणास्फूर्जन्मनाः
पौस्तकं । भांडागारमपारवाङ्मय
- 28 मयं वेदमेव द्वाद्वैवतं । यत्संवेगभरेण भावितमतिः शाहिः पुनः प्रत्यहं । पूतात्मा बहु
मन्यते भगवतां सदृशो दर्शनम् ॥ २१
- 29 यद्वाचा तरणित्विवेध कलितोल्लासं मनः पंकजं । विप्रच्छाहि अकब्बरो व्यसनधीपाथोजिनो
चंद्रमाः । जज्ञे भ्रातृजनोचितैश्च मुकृतै
- 30 : सर्वेषु देशेष्वपि । ख्यतश्चाहृतमभितभाषितमतिः श्रीश्रेणिकक्षमापवत् ॥ २२ छंपाकाधिप-
मेधजीकृषिमुखा हित्वा कुमत्याग्रह (हं) । मेजुर्यश्च
- 31 रणद्वयीमनुदिनं शृंगा इवाभोजिनीं । उल्लासं गमिता यदीयवचनैर्वैराग्यरंगोन्मुक्तैः । जीताः
स्वस्वमतं विहाय बहवो लोकास्तपासंश्रका
- 32 ॥ २३ आसीच्चैत्यविधापनादिषु कृतक्षेत्रेषु वित्तव्ययो । भूयान् यद्वचनेन गूर्जरेधरामुख्येषु
देशेष्वलं । यात्रां गूर्जरमालवादिक्कमहादेशो
- 33 द्भवैर्भूरिभिः । संवैः सार्द्धमृषीश्वरा विदधिरे शत्रुंजये ये गिरौ ॥ २४ तत्पुष्टमब्धिमिव
रम्यतमं स्रजंतः । स्तोमैर्गवां सकलसंतमसं हरंतः
- 34 कामोलसत्कुवलयप्रणया जयति स्फूर्जत्कला विजयसेनमुनीन्द्रचंद्राः ॥ २५ यत्प्रतापस्य
माहात्म्यं वर्ण्यते किमतः परं । अस्वप्नाश्चकिरे येन जीवंतो
- 35 पि हि वादिनः । २६ सौभाग्यं विपमायुधात्कमलिनीकांताश्च तेजस्विना । मैश्वर्यं गिरिजा-
पतेः कुमुदिनीकांताकलामालिनां । माहात्म्यं ध
- 36 रणीधरानखभुजां गांभीर्यमभोनिधे । रादायांबुजभूः प्रभुः प्रविदधे यन्मूर्तिमेतन्मयी ॥ २७
ये च श्रीमदकब्बरेण विनयादाकारिताः
- 37 सादरं । श्रीमल्लभपुरं पुरंदरपुरं व्यक्तं सुपर्वोत्करैः । भूयोभिर्ब्रभितिर्बुधैः परिश्रुतो वेगादलं-
चकिरे । सामोदं सरसं सरोरुहवनं लीलाभराल
- 38 इव । २८ अर्हंतं परमेश्वरत्वकलितं संस्थाप्य विश्वोत्तमं । साक्षात्साहिअकब्बरस्य सदसि
स्तोमैर्गवामुद्यतैः । यैः संमीलिव (त) लोचना विदधिरे
- 39 इ(प्र)त्यक्षचरैः श्रिया वादोन्मादभृतो द्विजाःप्रतिपथो भट्टा निशाटा इव ॥ २९ श्रीमत्साहि-
अकब्बरस्य सदसि प्रोत्सर्पिभिर्भूरिभिर्वादैर्वादि
- 40 वरान् विजित्य समदान्सिद्धैर्द्विप्राजिव । सर्वज्ञाशयतुष्टिहेतुरनघो दिव्युत्तरस्यां स्फुरन् । यैः
कैलास इवोज्ज्वलो निजयशः स्तंभो
- 41 निचखने महान् ॥ ३० दत्तसाहसधीरहीरविजयश्रीसूरिराजां पुरा । गच्छीशाहिअकब्बरेण
धरेणीशकेण तप्रीतये । तच्चक्रेखिलमन्यवालयम्
- 42 तिना यात्साज्जगत्साक्षिकं तत्पत्रं फुरमाणसंज्ञमनघ (धं) सर्वा दिशो भ्यानशे ॥ ३१ किं
च गोवृषभकासरकांता । कासरा यमगृहं न हि नेयाः । मोच्य
- 43 मेव मृतवित्तमशेषं बंदिनोपि हि न च ग्रहणीयाः ॥ ३२ यत्कलासलिलबाहविलासप्रीत-
चित्ततृणाजनतुष्टयै । स्वीकृतं स्वयमकब्बरधात्रीस्वामि-

- 44 ना.सकलमेतदपीह ॥ ३३ चोलीवेगमनंदनेन वसुधाधीशेन सन्मानिता । गुर्वीं गूर्जर-
मेदिनीमनुदिनं स्वर्लोकाबिचोकिनी ।
- 45 सद्गता महतां भरेण सुभगा गाढं गुणोल्लासिनो । ये हारा इव कंठमंजुजटशां कुर्वन्ति
शोभास्पदं ॥ ३४ इतश्च । आभूरान्वध [प]
- 46 द्यपद्मसवया ऊकेशवंशेभव । च्छे (च्छू) छी श्रीशिवराज इत्यभिधया सौवर्णिकः पुण्यधीः ।
तत्पुत्रोजनि सीधरश्च तनयस्तस्याभवत्पर्वतः ।
- 47 कालाह्वोजनि तस्तुतश्च तनुजस्तस्यापि बांघाभिधः ॥ ३५ तस्याभूद्वृद्धिआभिधश्च तनुजः
ख्यातो रजाईभव । तस्याभूच्च सुहासिणो [ति]
- 48 गृहिणी पद्मेव पद्मापतेः । इन्द्राणीसुरराजयोरिव जयः पुत्रस्तयोश्चभव । तेजःपाल इति
प्रहृष्टसुमनाः पित्रोर्मनःप्रीतिकृत् ॥ ३६ [का]
- 49 मस्येव रतिर्दरेरिव रमा गौरीव गौरीपते । रासीत्तेजलदे इति प्रियतमा तस्याकृतिः... ।
भोगश्रीसुभगो गुरौ प्रणयिनौ शङ्खस्तुपवांदरौ । पालो
- 50 मीन्रिदशेश्वराविव सुखं तौ दंपती भेजतुः ॥ ३७ वैराग्यवारिनिधिपूर्णनिशाकराणां ।
तेषां च हीरविजयव्रतिसिंधुराणां । सौभाग्य [भा]
- 51 ग्यपरमागविभामुराणां । तेषां पुनर्विजयसेनमुनीश्वराणां ॥ ३८ वाग्भिर्मुधाकृतसुधाभिस्सद-
चिचेताः । भ्राद्रः स शोभनमना भज
- 52 . ति स्म भावं श्रीसंवभक्तिघनदानजिनेन्द्रवैद्योद्वारादिकर्मसु भृशं सुकृतिप्रियेषु ॥ ३९
विशेषकं । ग्रहैः प्रशस्तेहि सुपार्श्वभर्तुं
- 53 रन्तमर्तुश्च शुभां प्रतिष्ठां । सोऽचीकरत्पड्युगभूप १६४६ वर्षे । हर्षेण सौवर्णिकतेजपालः ।
४० आदावार्षभिरत्र तीर्थतिलके शत्रुंज
- 54 येऽचीकर सैत्यं (चीकांक्षैत्यं) शैत्यकरं दशोर्मणिगणस्वर्णादिभिर्मासुरं । अत्रान्येपि भुजा-
जितां फलवतीसुचैः स्रजंतः श्रियं [प्रा]
- 55 साद (सादं) तदनुक्रमेण बहवश्चाकारयन् भूभुजः ॥ ४२ तीर्थेन साधुकरमाभिधो धनी
मिद्विदिसिद्धि तिपि १५८८ संख्ये । चैत्यमची
- 56 करदुक्तेरानंदविमलमुनिराज्ञां ॥ ४३ तं वीक्ष्य जीर्णं भगवद्विहारं । स तेजपालः स्वहृदीति
दधौ । भावी कदा सोऽजस
- 57 रो वरीयान् । यत्राऽत्र चैत्यं भविता नवीनं ॥ ४४ अन्येषुः स्वगुरूपदेशशरदा कामं
बलक्षीकृत । स्वांतांभाः स वणिग्वरः पु
- 58 रवरे श्रीस्तंभतीर्थे वसन् । तीर्थे श्रीमति तुंगतीर्थतिलके शत्रुंजयेहृद्गहो । द्वारं कर्तुमना
अजायततमां साफल्यमिच्छन् श्रियः ॥ ४५
- 59 अत्र स्यात् सुकृतं कृतं तनुमतां श्रेयः श्रियां कारणं मत्वायं ? निजपूर्वजव्रजमहानंदप्रमो-
दाप्तये । तीर्थे श्रीविमलाचलेतिविमले
- 60 मौलेर्हृतो मंदिरे । जीर्णोद्धारमकारयत्स सुकृती कुंतीतनुजन्मवत् । ४६ शृंगेण भिन्नगगनां-
गणमेतदुचै । शैत्यं चकास्ति शि
- 61 स्तरक्षितहेमकुंभं । हस्तेषु ५२ हस्तमितमुन्नमुपैति नाक । लक्ष्मीं विजेतुमिव काममखर्व-
गर्वा । ४७ यत्रार्द्धदोक्तसि जितारकुम्
- 62 मिकुंभाः । कुंभा विभांति शरवेदकरंदु १२४५ संख्याः । किं सेवितुं प्रभुमयुः प्रचुरप्रताप ।
पूरैजिता दिनकराः कृतनैकरूपाः । ४८

- 63 उन्मूलितप्रमदभूमिस्थानशेषान् । विश्वेषु विघ्नहरिणो युगपन्निर्हंतु । सन्नाः स्म इत्थमभि-
धातुमिर्वैदुनेत्राः २१ सिंहा विभांत्युप
- 64 गता जिनधाभि यत्र । ४९ योगिन्यो यत्र शोभंते चतस्रो जिनवेशमनि । निषेवितुमिवाकांताः
प्रतपैरागता दिशः । ५० राजंते च दि
- 65 शां पाला... यत्राऽईदालये । मूर्तिमंतः किमायाता धर्मास्संयमिनाममी । ५१ द्वाससतिः
श्रियमयंति जिनेन्द्रचंद्र । विवानि देवकुलि
- 66 कासु च तावतीषु । द्वाससतेः श्रितजनालिकललतानां । किं कुट्टमलापरिमलेर्भुवनं भरतः ।
५२ राजंते यत्र चत्वारो गवाक्षा जिनवे
- 67 श्मनि । विरंचेखिव वक्त्राणि विश्वाकारणहेतवे ॥ ५३ यत्र चैत्ये विराजंते । चत्वारश्च
तपोधनाः । अमी धर्माः किमाया
- 68 ताः । भूपास्थं वपुर्धतः । ५४ पंचालिकाः श्रियमयंति जिनेन्द्रधाभि । द्वात्रिंशद्विद्वरमणी-
भरजैत्ररूपाः । ज्ञात्वा पतीनि
- 69 ह जिने किमु लक्षणम् । राज्ञां प्रिया निजनिजेशनिभालोक्ताः ॥ ५५ ॥ द्वात्रिंशदुत्त-
मतमानि च तोरणानि ॥ राजंति य
- 70 त्र जिनधाभि मनोहराणि । किं तीर्थकृद्दरानलक्षिमसृगंक्षणाना । मंदोलनानि सरलानि
सुखासनानि ॥ ५६ ॥ गजाश्चतु-
- 71 विंशतिरद्रितुंगा विभांति शस्ता जिनधाभि यत्र । देवाश्चतुर्विंशतिरीशभक्त्यै । किमागताः
कुञ्जररूपभाजः ॥ ५७ ॥ स्तं
- 72 भाश्चतुस्सप्ततिरद्रिराजोतुंगा विभांतीह जिनेन्द्रचैत्ये । दिशामधीशैः सह सर्वे इंद्रा ×
किमाप्तभक्त्यै समुपेयिवांस ॥ छ
- 73 ॥ ५८ ॥ रम्यं नंदपयोधिभूपति १६४९ मिते वर्षे सुत्रोत्कर्षकृत् । साहाय्याद् जसुठ-
कुरस्य मुकुटारामकपाथोमुचः ॥ ग्रामा
- 74 दं वच्छिआमुनेन मुधिया शत्रुंजये कारितं । दृष्ट्वाष्टापदनीर्थचैत्यतुलितं केषां न चित्ते
रतिः ॥ ५९ ॥ चैत्यं चतुर्णामिव धर्मं
- 75 मेदितो । भुजां गहं प्रोणतविश्वविष्टपम् ॥ शत्रुंजयो विभ्रति नंदिवर्द्धनाभिधं सदा यच्छतु
वांछितानि वः ॥ ६० ॥
- 76 यः प्रभाभरविनिर्मितनेत्रशैत्ये । चैत्येत्र भूरिरभवद् विभवव्ययो यः । ज्ञात्वा वदंति
मनुजा इति तेजपालं । क
- 77 त्पदुमत्ययमनेन धनव्ययेन ॥ ६१ ॥ शत्रुंजये गगनबाणकला १६५० मिते ऽब्दे । यात्रां
चकार मुकुटाय स तेजपा—
- 78 लः ॥ चैत्यस्य तस्य मुदिने गुरुभिः प्रतिष्ठां चक्रे च हीरविजयाभिधसूरिर्महः ॥ ६२ ॥
मार्तण्डमंडलमिवांगुरुहां
- 79 समूहः । पीयूषरश्मिभिव नीरनिधेः प्रवाहः । केकिजः मल्लिवाहमिवातितुंगं । चैत्यं
निरीक्ष्य सुदमेति जनः
- 80 समस्तः ॥ ६३ ॥ छ चैत्यं चाह चतुर्मुखं कृतमुखं श्रीरामजीकारितं । प्रोक्तं जसुठकुरेण
विलितं चैत्यं द्वितीयं शुभं । रम्यं कूञ्ज
- 81 रजीविनिर्मितमभूच्चैत्यं तृतीयं पुन । मूलध्रेष्टिकृतं निकाममुभयं चैत्यं चतुर्थं तथा
॥ ६४ ॥ एभिर्विभविसारिभिर्भुतिभरै—

- 82 त्यर्थसंस्मृतिनोऽ । द्योतो दिक्ष्वखिलास्तु निज्ज्वरपतिः स्वर्लोकपालैरिव । श्रीशत्रुंजयशैल-
मौलिमुकुटं चैत्यैश्चतुर्भिर्द्यु
- 83 तः प्रासादोऽग्निस्रवोऽनोऽकमलाचैत्यं चिरं नन्दतु ॥ ६५ ॥ वस्तामिधस्य वरसूत्रधरस्य
शिल्पं ॥ चैत्यं चिरादिदमुदीस्य
- 84 निरीक्षणीयं । शिष्यत्वमिच्छति । कलाकलितोऽपि विश्वकर्म्मस्य शिल्पिपटले भवितुं
प्रसिद्धः ॥ ६६ ॥ सदाचाराब्धीनां कमलविज
- 85 याह्वानमुचियां । पदद्वंद्वंभोजभ्रमरसदृशो हेमविजयः । अलंकारैराढ्यां स्त्रियमिव शुभां
यां विहितवान् । प्रशस्तिः शस्तै
- 86 या जगति चिरकालं विजयतां ॥ ६७ ॥ इति सौवर्णिकसाहस्रीतेजःपालोदधृतविमलाचल
पट्टनथ्रीआदीशमूलप्रासादप्रशस्तिः श्रेय
- 87 बुधसहजसागराणां । विनेयजयसागरोऽलिखद्वर्णैः । शिल्पिभ्यामुत्कीर्णां । माधवनांनाभि-
धानाभ्यां ॥ ६८ ॥

(To be continued.)

INSCRIPTIONS OF KATHIAWAD*

By

D. B. DISKALKAR, Poona.

UNA

No. 107]

v.s. 1652.

[12-11-1595.

The following inscription is found in one of the *deris* in the Shahabāg at Unā, the principal town of a mahal of the same name in Junagadh State. It measures 1'-4" by 1'-1" and is in a good condition.

The inscription opens with the date, Wednesday, the fifth day of the dark half of Kārtika of v.s. 1652. It then mentions that the Emperor Akbar, hearing of the great fame of the Jagadguru, the Jain Ācārya *Hiravijayasūri*, invited him to Delhi and received him with great respect. After listening to his lectures on Jain religion he presented him with a collection of books and issued the following edict : "No one should fish in the tank called 'Dāmar'. For six months in a year animals should not be killed. The tax levied on each individual (*per capitā mundivero* Guj.) on the Śatrunjaya hill is discontinued for ever. The *Jhijhia* tax is repealed. In the whole empire the property of a deceased (without an heir) should not be confiscated to the crown. Imprisonment should always be avoided (as far as possible). Truth and other virtues should be inculcated in the minds of all the people." Thereupon *Hiravijayasūri* made a pilgrimage to the Śatrunjaya along with the whole Saṅgha, and left his ethereal body on the eleventh day of the bright half of Bhādaravā (of v.s. 1651). Meghā caused his footsteps to be set up in a *Derī*, the consecration ceremony of which was performed by Vijayasena-sūri, on the date mentioned at the beginning i.e., in v.s. 1652.

In the reception given to *Hiravijayasūri* by the Mughal Emperor Akbar the Jainas seem to have considered too great an honour to their religion. For in a number of inscriptions of this period, wherever the name of *Hiravijayasūri* occurs this fact is recorded with a special pride.

Text

- 1 ॥ ७०० ॥ स्वस्ति श्री संवत् १६५२ वर्षे कार्तिक वदि ५ बु [धे]
- 2 येषां जगद्गुरुणां संवेगवैराग्यसंभ्रमयादिगुणगण
- 3 श्रवणात् चमत्कृतिमहाराजाधिराजपातिसाहिश्री अकबरामि
- 4 धनैः गुर्जरदेशात् दिल्लीमंडले सचदुमानमाकार्य धर्मोपदेशा
- 5 कर्मनपूर्वकं पुस्तकमंडारसमर्पणं डाबराभिधानमहासरो मत्स्यवं
- 6 धनिवारणं प्रतिवर्षं यणसासिकामारिप्रवर्तनं सर्वदा श्रीशत्रुंजयनीथीं
- 7 दक्षभिधानकरनिवर्तनं जिजिआभिधानकरकर्तनं निजमालदेशे दा

- 8 गन्धतस्वमोचनम् सदैव बद्धग्रहण (?) निवारणं । सत्यादि धर्मकृत्यानि सकल
 9 लोके प्रतीतानि कृतानि [प्रकटितं ?] श्रीशत्रुंजयसकलदेशसंघयुतकृत
 10 यात्राणां भाद्रपदशुद्धैकादशीदिने जातनिर्वाणातां शरीरसंस्कारस्नानासन
 11 फलितसहकारः एवं श्रीहीरविजयसूरीश्वराणां प्रतिदिनं दिव्यवाद्यनाद
 12 श्रवणदीपदर्शनाद्विके (?) जयपताकः स्तूपसहिताः पादुकाः कारिता
 13 मेघेन भार्या लाडकीप्रमुखकुटुंबयुतेन प्रतिष्ठिताश्च तपागच्छाधिराजैः भ-
 14 द्दरकश्रीविजयसेनसूरिभिः ओं । श्रीविमलहर्षगणि ओं । श्रीकल्याण
 15 विजयगणि ओं । श्रीसोमविजयगणिभिः प्रणता भव्यजनैः पूज्यमानाश्च
 16 रं भवतु ॥ लिखिता प्रशस्तिः पद्मार्णवगणिना श्रीउन्नतनगरे शुभं भवतु ॥

SATUNJAYA

No. 108]

v. s. 1652

[1595

This inscription is engraved round a pair of pādūkās in a small temple to the west of Ādiśvara Bhagavān temple. It was once edited by Dr. BÜHLER in the *Epi. Ind.* Vol. II, p. 59 (No. XIII).

Text

ओं स्वस्ति श्री संवत् १६५२ वर्षे मार्गे वदि २ सोमवासरे पुण्यनक्षत्रे निष्प्रतिसंवेगवैराग्य
 निःस्पृहतादिगुणरजितेन साहिश्रीअक्षरजरेंद्रेण प्रतिवर्षे षाण्मासिकसकलजंतुजात
 भयदानप्रवर्त्तनसर्वकालीनगवादिबधनिवर्त्तनजीजिआदिकरमोचनमुंडका
 भिवानकरमोचनपूर्वकश्रीशत्रुंजयतीर्थसमर्पणादिपुरस्सरं प्रदत्तबहु २ मानानां नानादे /
 शीयसंघसमुदायेन सह श्रीशत्रुंजये कृतयात्राणां जगद्विख्यातमहिमपात्राणां सं १६५१ व
 र्षे भाद्र सितैकादश्यां उन्नतदुर्गे अनशनपूर्वकं महोत्सवेन साधितोत्तमार्थानां तपागच्छाधिराजभट्ट
 श्रीहीरविजयसूरीणां पादुकाः कारिताः स्तंभतीर्थीय सं उदयकरणेन प्रभ
 श्रीविजयसेनसूरिभिः । महोपाध्याय श्रीकल्याणविजयगणयः यं धनविजय
 -णिभ्यां स-प्रणमति ॥ एताश्च भ. . .
 ...राध्यमानाश्चिरं
 नंदतु ॥ श्रीः ॥

HĀMPAR

No. 109]

v.s. 1656.

[4-2-1599.

Hāmpur is a small village in the Rājasītāpur mahal of the Dhrāngdhra State. In the temple of Bhīḍa Bhanjana Mahādeva to the east of an old well, the following inscription is found engraved below the inscription of v.s. 1588 noted above. The inscribed portion measures 2'-5" in length and 6" in breadth.

It records that Umābai and her sons belonging to the Solanki family caused the temple of Śiva in Hāmpar to be built on Sunday, the fifth day of the dark half of Māgha in v.s. 1656 when MAHĀRĀJĀ CANDRASENJI was ruling (at Halvad).

Though the wording of the record shows that the temple was built (newly) it was in fact repaired by the lady. For just above this are two

records of v.s. 1588 which speak of the repairs of the temple in that year. It seems therefore that the temple was once more repaired in v.s. 1655 by Umābai.

Text

- 1 संवत् १६५५ वर्षे माघमासे कृष्णपक्षे ५ रवौ
- 2 महाराणा श्रीचंद्रसेनजी श्रीहामपोर । सोलंकी दासा भार्या वा
- 3 इ उमा सोलंकी रात जसा तथा देभा जीवा तथा पूजा तथा लाला
- 4 देहेरीप्रासाद कीधो श्री:

DIIRĀNGDHRA

No. 110]

v.s. 1657.

[28-4-1601.

This inscription is inscribed on a stone slab bearing the representations of the sun and the moon above the inscribed portion. It is preserved in the Huzur Office at Dhrāngdhra. The inscription measures 1'-8" in height and 13" in breadth and is broken in two parts in the fifth line. It records that on Tuesday the 5th of the bright half of Vaiśākha of v.s. 1657 the king (of Dhrāngdhra) granted 95 acres of land in the village *Pimariyāḍi* to one Prāgi of the Nanduvāṇa family at the suggestion of Rao Bhārmalji.

The king Rāo Bhārmalji is probably the Cutch king of the name who ruled from v.s. 1642-1688. But his relation with the Zālā king is not exactly known.

Text

- 1 राओ श्रीभारामलजी
- 2 वचनात मोजे पीमरिय
- 3 डी ? ग्रामे नंदुआणा पी
- 4 तांबर तस्य पुत्र अबाजी
- 5त्र प्रागर्जी
- 6 ९५ अकरे आ राजाने आ
- 7 पी शेटोहमल जेसंग वा
- 8 ल आपि पुत्रपौत्रा हक आ
- 9 पो आंबं-राक आपि संव
- 10 त १६५७ वरषे वईशष सू
- 11 द ७ भैमे आपि मही आपि
- 12 बाई श्रीकमाजी आपी

KONDHA

No. 111]

v.s. 1663.

[1-5-1607.

This inscription is engraved on a stone slab built in a niche of the Konḍhēśvara Mahādeva temple to the east of the village Kondha at a distance of fourteen miles to the south-west of Dhrāngdhra.

The inscription, which is very useful for the history of the Zālā rulers of Zālāvāḍ opens with the date, Thursday, the fifteenth day of the bright half

of Vaiśākha of v.s. 1663 or Śaka 1529. Then after an invocation to Gaṇeśa, the goddess of speech and the ancient preceptors, the poet goes on to describe the Zalla i.e., Zālā family. The first king mentioned is Raṇamalla, from whom by his wife Līlādevī, Śatruśālya was born. His son by his wife Mīnālādevī was Jita. The latter's son was Raṇavīra, whose son was Bhīma. The latter had by his wife Primalādevī a son named Vāgha, whose son was Rājadhara. Rājadhara's son by his wife Ahikaradevī was Rāṇa, i.e. Rāṇiga. Rāṇa's son was Varasīmha, who by his wife Amṛtadevī had a son named Bhīma. The latter by his wife Kāsmīradevī had a son named Udayasīmha, whose son by Līlādevī was Kalyāṇa. In the reign of this king, who belonged to the Zālā family, which was one of the thirty-six royal families, Kāsmīrdevī, wife of Mahārāṇā Bhīma, (and grandmother of the king Kalyāṇji), caused the temple of Kuṇḍheśvara Mahādeva to be built in the year 1663 of the Vikrama era. Kāsmīrdevī was also called Vihinabai and was the daughter of the Jādejā king Muḥuḷa, son of Meheramaṇa and grandson of Raṇamalla.

The Halvad inscription of v.s. 1583 published above gives the genealogy of the rulers of Zālāvād from Raṇmalla to Rāṇigade, together with the names of their queens. This inscription gives the same genealogy. But after the king Rāṇiga names of four successive rulers are given, who are not found in the main line which was continued with the king Mānasīmha, the son of Rāṇiga by his wife Kalyāṇadevī. This inscription thus shows that Rāṇiga had another son named Varasīmha from whom another line ran in which Kalyāṇji was born. The ruler in the main line at the time of this inscription was Candrasīmha, whose name is not mentioned in this record probably because Kalyāṇji was more or less an independent ruler.

The name Kuṇḍheśvara of the Mahādeva seems to have been given after the name Koṇḍha of the village, where the inscription was found, or it may be that the village was called Koṇḍha after the name of the Mahādeva.

Text

- 1 ओं नमः श्रीमहागणपतये ॥ स्वस्ति श्रीजयो मंगलमभ्युदयश्च ॥ स्वस्ति श्रीमन्पुत्रविक्रमा
- 2 कंसमयातीत संवत् १६६३ वर्षे शाके १५२९ प्रवर्तमाने उत्तरायणे (गे) वसंत ऋतौ
- 3 महामांगल्यप्रदे वैशाख (ख) मासे
- 4 शुक्लपक्षे पूर्णमास्यां तिथौ धृष्टदिने विज्ञाया (खा) नक्षत्रे वरीयानयोगे शुभकरणे एवं
- 5 पंचांगशुद्धौ ॥ गणेशमाद्यमी
- 6 श्रीं निरं गुरुन् परा [गमान्] । प्रणम्य सम्यगीरयेद्य इल्लवंशमुत्तमं ॥ १ ॥ अगरोयं
- 7 गुणालि-मवशेष-मगमावनिश्चकुला
- 8 वतंसोऽसमभूजगतीशवंदितो [तो ?] रणमल्लो-तटिनिखात [यू ?] पः ॥ २ ॥..... मे
- 9 रणमल्लादजनि श्रीशत्रुशाल्यः ॥ त्रिभु [वन ?]
- 10 भूपशरण्यां पादयुग्मः । कुलके [गा] हिनीव लीलदेवी ॥ ३ ॥ मीणलदेव्यां कुलना...
- 11 श्रीशत्रुशाल्यस्थित आवि... स्थानो...
- 12 करीद्रकुम्भो नरदेवसिंहः ॥ ४ ॥ भूपभूषणमणी रणवीरः शौर्यैर्वैरविलया... देव्यां । सम्ब-
- 13 भूव जितराजजितास्थो वर्तिनी कुलविभूषितमेकः ॥ ५ ॥ राण

- 8 श्रीरणवीर भूपवनिता भीमं... नामतः प्रत्यर्थंक्षितिपालपंकज... भूषा... [धौरेयः ?]
सुषुवे प्रतापतपनः संशोषिताः सागरा मन्ये यदिपुष्टद
- 9 भूपवनितानेत्राबुधिः पूरिताः ॥ ६ ॥ श्रीमल्लदेव्यां किल भीमभूपो वाघाभिधः... स्तदा
सीत् ॥ रणांगणे गर्जति वाघराजे यस्मिन् द्विषे(षा)णां गिरिकंदरा
- 10 शाः ? ॥ ७ ॥ वाघभूपवनिता सुषुवे तं राणराजधरसंज्ञ मथाद्रः (?) यत्प्रतापतपना-
दिनबन्ही मुंचतो न गिरिराजसमुद्रं ॥ ८ ॥ रणाभिधानस्तनयो
- 11 बभूवाहंकारदेव्यां नृपवाघसूतोः ॥ अवाप्य भूपं पृथिवी प्रभुं यं धामिन्द्र... जहाय
नित्यं ॥ ९ ॥ आसीद्वरणराभिधा[क्ष] वरसिंहः
- 12 श्रोत्रियाणां वरः शौर्यौदार्यविक्रमयनिलयो भूषालभूषामणिः ॥ योगं याश्रयति क्षितिधिवु-
चिताचारैर्नियोगं वरन् । जेवंता जननी
- 13 तदेव जगतिं क्षावावतीर्णो वृषः ? ॥ १० ॥ कपालीहरीगोत्रभिद्रुग्रहस्तः कलंकीनिशेगो र...
दध ॥ फःणीक्षान्वये कालकूटिन्ययासौ कथं कल्प
- 14 वृक्षैः सदोपौर्वदोषः ॥ ११ ॥ तस्माद्वभूवास्तुतदेविकायां भीमोरेसार्यं कृतनामधेयः ।
मन्ये महीमंडलमंडनाय कामोवतीर्णो वरसिंहदे
- 15 वः ॥ १२ ॥ कश्मीरदे मुतं प्राप भीमादुदयसिंहकं । यस्मादजीजनल्लीलादेवी
कल्याणभूपति ॥ १३ ॥ अकारयभूपतिराजिरात्रे ? कश्मीर
- 16 देवी कुहदेशमन्न ॥ कल्याणराणे जयतीशतुष्टयै श्रीविक्रमाद्रामरसांगचंद्रे ॥ १४ ॥ रण-
मल्लतन्त्रमिहिरामणात्मजमुतमुहु
- 17 टप्रभुर्नदिनी ॥ कुलपद्मे... करिका ? व्यरचयत् शिववासमनुत्तमं ॥ १५ ॥ य उभयकुल-
मुक्त्यं...
- 18 -दुरमुदारं... स्थ. वानं तदुभयकुलमेतद्भक्षवद्भावमेति ॥ १६ ॥
- 19 पदत्रिगद्गजकुलमथ्यात् र्थागमहाह्वलुवंगोद्भवमहारणार्थकल्याणजीविजयराज्ये
महारा
- 20 णश्रीभीमधर्मग्ली... द्रवंगोद्भवजाडेजाश्रीमुहुटपुत्रीबाईश्रीविहिनबाई एकोत्तरश
- 21 तत्कुत्रो... प्रीतये कुहुंदेश्वरप्रसादः कारापितः ॥ कल्याणमस्तु ॥ श्रीः ॥ त्रिवाडिचंश
- 22

JAMNAGAR

No. 112]

v.s. 1666.

[18-4-1610.

This inscription is found in the Nāgēshvara temple at Jamnagar.

It records that NĀKUBAI, wife of Kumāra Śrī JASAVANṬSINHJI, son of Mahārāja Jām Śrī ŚATRUṢĀLYAJI made a grant of four 'parajas' (?) of land in the village Gaḷapādar to the temple of Nāgēśvara on the fifth day of the bright half of Vaiśākha in v.s. 1666. The land was purchased from Mak-vāṇā Mahā for 1680 'Mahamudi' coins.

Another inscription dated v.s. 1670 Vaiśākha Sud 11 Bhauma found in the same place states that 'Bai Nākubai purchased some more lands and bestowed them upon the Nagesvara temple. A third inscription dated v.s. 1670 Magasir Sudi 2 Gurau says that a *deri* was built there by Damodar Gora for 520 koris.

Text

- 1 संवत् १६६६ वरषे बई[शा]ष सूद ५ दिने माहाराजा श्रीजाम
- 2 श्रीस्त्रसल तस्य कुमार श्रीजस्संत तस्य मीराषोरन (?) कीआ
- 3 तस्य भार्या बाई नाकु श्रीनगेस्वरने प्रसादे भोमी पराज (?)
- 4 ४ मोजे गलपादरमधे आपी सही आचंद्राधरक आपी
- 5 अे सीवनी भोमी हीदुआणे गायि त्रकाणे सुअरः ॥ बहुभी
- 6 वसुधा दत्ता राजभी सगरादिभि यस्य यस्य यदा भूमी
- 7 तस्य तस्य तदा फल । सकआणा महीआनी धरती लीधी वेचाती
- 8 मसुदी १६८० माटे लीधी गारास बधि धर्मादा
- 9 ...शि आपी शुभं भवतु० श्रीः ॥

GALA

No. 113]

vs. 1668.

[23-2-1612.

Gālā is a village at a distance of eight miles to the east from Dhrangdhra. In a niche in the left hand wall of the Jain temple there is fixed a stone slab containing the following inscription. The stone is broken into two pieces but the loss caused thereby is very little. The writing portion measures 15½" by 11½".

The record opens with an invocation to Sarvajña, which shows that it is a Jain record. Then the date is given which is the second day of the bright half of Phālguna of v.s. 1668 or Śaka 15[33]. Then the name of the emperor of Delhi, whose name is missing but who must be Jehangir, also called SALIM as in the next inscription, is given followed by the name CANDRASENJI who was evidently the Zālā ruler of Zālāvāḍ. Then follows a succession list of Jain Ācāryas, which is thus—Sudharmasvāmi—Ānandavimalasūri—Vijayasenasūri—Hiravijayasūri, (who was honoured with the epithet Jagadguru by the Emperor Akbar), Vijayasenasūri. Under instructions from this last Ācārya Mehetā Dharmadāsa and his brothers, residents of the town Gālā in Zālāvāḍ, and belonging to the Śrīmālī community and Vṛiddha Śākhā, caused the temple of Pārśvanātha to be built, on the abovementioned date.

Though Gālā is an insignificant village now there is no doubt that it was once a flourishing town even upto the time of the present inscription. For an inscription of v.s. 1193 belonging to the reign of the powerful Caulukya sovereign Siddharāja Jaisimha and two inscriptions of v.s. 1201 and 1249 of Kumārapāla and Bhima II respectively are found in a ruined temple outside the village. (See JBBRAS. XXV. p. 322 and Poona Orientalist Vol. I, p. 40 and Vol. II, p. 44).

Text

- 1 ...। श्रीसर्वज्ञ[य नमः] ॥ स्वस्ति श्रीविक्रमात् [सं]वत् १६६८ वर्षे शाके १५
- 2 ३३ प्रवर्तमाने । उत्तर[यने (ने) गते श्रीसूर्ये काल्युन[मामे] शुक्लपक्षे द्वितीयातिथौ
- 3 उत्तरभद्रपदनक्षत्रे शुक्लनाम्नियोगे शुभलमे । विजितानेकक्षितिपालभूपाल पातशा

- 4 हि श्री ६ [सेलिम*]शाहि विजयिनि राज्ये । त...नृपति श्री ६ चंद्रशेनजी
 5 विज...[प्र]सावतः । श्रीमन्महावीरती[र्था]धिराजपट्टे श्रीसुधर्मस्वामि तत्परं
 6 -यात्-मत्तपागणगणनांगणनलो मणिश्रीमदानंदविमलसूरि तत्पट्टे श्री ६
 7 विज[यदा]नसूरिपट्टे पातशाहि श्रीअकब्बरप्रदत्त जगद्गुरुबिन्दधारक श्री ६
 8 [हीरविज]यसूरिपट्टेदयाचलभानुमा-भट्टारक श्री ६ विजयसेनसूरिश्वरानुपदे
 9 ...झालावाडीदेशे गालाग्रामवास्तव्यश्रीश्रीमालिङ्गातौ वृद्धशाखायां मं.
 10 ...भार्या वीरादे सुत मं० चंद्ररा भार्या कनकादे सुत मं. अषई भार्या नवरंगदे
 11 ...मं धर्मदास भार्या धर्मादे मं. धर्मदास लघु भ्रातृ मं. निरा भार्या जिमणादे । म.
 12 ...कर्णजी सुत इंद्रजी लघु भ्रातृ वाल्हा । म० इंद्रजी भार्या संपूरां प्रभु
 13वे परिवारयुतेन मं. अपईनाम्ना श्रीपार्श्वदेवप्रासादः कारितः
 14श्रीबोधाजीसुतगोविंदजीसुत सिंघजी बालोजीः ॥ श्रीकुण-
 15 पुरवास्तव्य सूत्रधार लाका लषीन श्रीरस्तु ॥

DĀDAR

No. 114]

v.s. 1669.

[12-2-1613.

This inscription is found in a Śiva temple in the village, Dādar, under Navānagar State. It measures 2'-1" by 9".

It opens with the date, Friday, the third day of the bright half of Phālguna in v.s. 1669 and refers to the rule of the emperor *Salim Shah* and of his feudatory (Mahāmandlika) *Jām Satruśalyaji*. On this date *Sadāśīva*, son of *Thākur Khimā* and his wife *Karamāde* caused a Śiva temple to be built.

Text

- 1 श्रीगणेशाय नमः [१५] संवत् १६
 2 ६९ वर्षे फाल्गुनमासे शुक्ल
 3 पक्षे तृतीया शुक्लवासरे
 4 पातसाह श्रीशलमसाह
 5 विज्ये राज्ये माहामंडली
 6 क गोब्राह्मणप्रतिपालक
 7 जामश्री सन्नमलजी
 8 राज्ये ॥ नंदवाणाज्ञाती
 9 य शांडलिस गोत्रे ठाक
 10 र धीमा भार्या बा० कर
 11 मादे तस्य सुत सदाशी
 12 व सेवक प्रसाद कृतार्थ [१५]
 13 ठा० । वाशा भार्या बा०
 14 [कु]डादे । भ्रातृ ठा० व [जा]
 15 ठा० । विष्णुदाम । वाशा
 16 सुत माहादेव ॥ सदा

* Or perhaps Jehangir.

- 17 शिव प्रसादात्
- 18 शोमपराज्ञातीय
- 19 शाल्पी कांहुजी
- 20 कृत शुभं भवतु
- 21 कल्याणमस्तु । श्री

GOGHA

No. 115]

v.s. 1672.

[18-1-1616.

This inscription is found in the Kālikā temple, in the western part of the port Goghā.

It records the building of the Kālikā temple on Thursday, the tenth of the bright half of Māgha in v.s. 1672 or Śaka 1537 by Kūkī, wife of Soni Haridāsa, son of Vejā, in the time of the emperor *Selīmshah Bāmaṇi* and of the Pancakula in the port Goghā, consisting of Vazir Kasamkhān, his Thānādara Thakur Uddhavādās, Kāji Shah Muhammad, Girāsia Akherājji, Desai Somaji, Vādhelia Hamir, Vyavahari Visā Kalyānji and Thakur Virji, Dhruva Premji and Haraji, etc. The lady also made regular arrangements for the permanent administration of the temple.

Text

- 1 श्रीगणेशाय नमः ॥ श्रीमहाकाली महालक्ष्मी महासरस्वती
- 2 प्रसादात् स्वस्ति श्रीर्जयोमंगलाभ्युदयश्च ॥ पातसाह श्रीश्री
- 3 वामणिंसाह श्रीसलेमानसाहविजयराज्ये अद्येह श्रीघोघा वेला
- 4 कुले अम्यल हवाले वजीरघान श्रीकाशमघान चरणसेवक
- 5 थाणे ठकुरश्रीउधवदास काजायकाज्य ? शाहा महमद गरासीआ
- 6 राजश्री अपीराजजी देसाई महं सोमजी वाढेलीया हमीर वेहे
- 7 वारीया विसा कल्याणजी तथा ठकुर वीरजी तथा हूमेमजि तथा
- 8 हरजी एवं पंचकुलप्रतिपत्तौ दीर्घायत प्रासादे द्रव्य घर्चता-
- 9 ण लिख्यते ॥ संवत १६७२ वर्षे तस्यत शालिवाहनशाके १५३७ प्रव-
- 10 तमाने उत्तरायनि गते श्रीसूर्य शशिरक्तौ माहामांगल्यप्रदमाघमा
- 11 से शुक्ले पक्षे १० दसम्यां तिथौ गुरुवासरे अत्र दिने श्रीश्रीमालज्ञा
- 12 तीय सोनी वेजा तमुत सोनी हरिदास तस्य भार्या बाई कीकीकेन
- 13 अयं प्रासाद कारापिता बाई कीकीनी माता बाई वरबाई पिता सोनी
- 14 राम भ्रातृ सोनी थोभण अस्मिन् प्रासादे द्रव्य घर्चितं ते संक्षीति ॥
- 15 बादसाही-सादी १६०७ सोलशिसात एतत्संक्षाप्रमाणं ॥ अस्मिन् प्रासादे श्रे
- 16 ष्ट वासणः सेवकोस्ति श्रीरस्तु ॥ लेषकपाठकयोः कल्याणं भूयात् ॥
- 17 मोदशातीय लिखीतं व्यास ककामुतमूलीया ॥ श्री ॥
- 18 अस्मिन्प्रासादे नित्य सप्तशतीपाठत्रयब्राह्मणा तस्मिन् नामानि लिपि
- 19 यंते पंढ्या नरहरि तथा दवे काक तथा आचार्य भीमजी
- 20 श्रीविपत्यगतं ! श्रेष्ठ जसवंत श्रेष्ठ तलसीदास त वेलजी
- 21 श्री श्री ॥ समस्तानि कल्याणमस्तु
- 22 ... सोनी माहा व सोनी रावल सोनी सीसदास

VARTEJ

No. 116]

v.s. 1674.

[25-10-1617.

This inscription is engraved on a *pālio* lying near the Darbargadh at Vartej near Bhavnagar. The inscribed portion measures 12" by 8".

The object of the inscription is to record the death of a *Sati* belonging to the Kaṇḍoljī Brāhmaṇa community on Saturday, the first day of the bright half of Kārtika in v.s. 1674 or Śaka 1539. In the eighth line of the record the name of Rāwal *Dhunāji* seems to be engraved. He granted a sum of rupees for raising a memorial stone and a *deri* over it in honour of the Brahmin lady.

Dhunāji was son of Visoji, the Gohel chief of Sihor to whose family the Maharaja of Bhavnagar belongs. Dhunāji was killed in a fight with the Kathis in 1619 A.D.

This inscription was formerly published on p. 165 of the *Pkt. and Skt. Inscrp. of Kathiawad*.

Text

- 1 स्वस्ति श्रीर्जुयो मंगलाभ्युदयश्च
- 2 संवत् १६७४ वर्षे शाके १५३९ प्रवर्तमा
- 3 ने... नाम्नि संवत्सरे गृहगुण... श्रीसूम
- 4 शरदस्तौ मांगलप्रदकार्तिकमासे शुक्ल
- 5 पक्षे ६ तिथौ शनिवासर दने... दश
- 6 घटीसमये श्रीकंडोलजातीया...
- 7 पावकपरिवर्तनप्रारंभं धुन्वा तस्या भुवना
- 8 दिस्तंत्रे [च] बुद्धा [राओळा धुनाजीरु] पा दत्ता
- 9 मन...नियमं कृत्वा...
- 10 स्वर्ग.....वर्षदत्तौ

ŚATRUNJAYA

No. 117]

v. s. 1675

[7-4-1619.

This inscription is engraved on the north wall of a temple near the Hathipola in the Vimalavasahi Tūnk. It was once edited by Dr. BÜHLER in the *Epi. Ind.* Vol. II, p. 64 (No. XXI).

Text

- 1 ओं । स्वस्ति श्रीवत्सार्चनापि न विष्णुश्चतुराननः । न ब्रह्मा यो वृषांकोपि न रुद्रः स जिनः
प्रिये ॥ १ संवत्
- 2 १६७५ वर्षे शाके १५४९ प्रवर्तमाने । समग्रदेशगृंगारहाल्लारतिलकोपमम् । अनेकेभ्य-
गृहाकीर्णं नवीनपुरम्
- 3 तमं ॥ २ अश्रंलिहिविहाराम् । खजांशुकहृतापम् । रुप्यस्वर्णमणिभ्याम् । चतुष्पथविरा-
जितम् । ३ । युग्मम् तत्र राजा
- 4 प्रशान्ति श्रीजस्वन्ताभिधो वृषः । यामश्रीशत्रुशल्याङ्कुलांबरनभोमणिः ॥ ४ यत्प्रतापामि-
संताप संतप्त इव ताप

- 5 नः । निर्माति जलशौ नित्यमुन्मज्जननिमज्जने । ५ युग्मं बभूवुः श्रीमहावीरपट्टातुकमभूषणाः ।
श्रीअंचलगणा
- 6 तीशा आर्ष्यैरक्षितसूरयः । ६ तत्पट्टपंकजादित्याः सूरिः श्रीजयसिंहकाः । श्रीधर्मघोषसूरीद्रा
महेंद्रासिंहसूरयः
- 7 । ७ श्रीसिंहप्रभमूरीशाः सूरयोऽजितसिंहशाः । श्रीमदेवेंद्रसूरीकाः श्रीधर्मप्रभसूरयः । ८
श्रीसिंहतिलकाह्वाथ श्रीम
- 8 हेंद्रप्रभाभिधाः । श्रीमंतो मेरुतुंगाख्या बभूवुः सूरयस्ततः ॥ ९ समग्रगुणसंपूर्णाः सूरिः श्रीजय
कीर्तयः । तत्पदेय मुसाधुश्री
- 9 जयकेशरिसूरयः श्रीसिद्धांतसमुद्राख्यसूरयो भूरिकीर्तयः । भावसागरसूरीद्रस्ततोऽभूवन्
गणाधिपाः ॥ श्री
- 10 सद्गुणनिधानाख्यसूरयस्तत्पदेभवन् । युगप्रधानाः श्रीमंतः सूरिः श्रीधर्ममूर्तयः । १२ तत्पट्टो-
दयर्गैलाप्रप्रोद्यत्सरणिंस-
- 11 निमाः जयति सूरिराजः श्री । गुजः कल्याणसागराः । १३ श्रीनव्यनगरे वास्युपकेराज्ञाति-
भूषणः । इभ्यः श्रीह
- 12 रपालाह् असीलालगोत्रकः । १४ हरीयाम्योऽथ तत्पुत्रः सिंहनामा तदंगजः । उदेसीत्यथ
तत्पुत्रः पर्वताङ्गस्त
- 13 तोऽभवन् । १५ बच्छनामाऽथ तत्पत्नी चामुद्राछलदेविका । तत्कुक्षिमानसे हंसतुल्योऽथाऽ
मरसंज्ञकः । १६ लिंग
- 14 देवीति तत्पत्नी तद्वैरस्याह्वयो वराः । जयति श्रीवर्द्धमानचापसीपद्मसिंहकाः । १७ अतः
परं विशेषतः साहिबर्द्धमान
- 15 साहिपद्मसिंहयोर्वर्णनम् । गांभीर्येण समुद्राभौ दानेन धनदोपमौ । श्रद्धालुगुणसंपूर्णौ
बोधिना श्रेणिको
- 16 पमौ । १८ प्राप्तश्रीयामभूपालसमाजबहुलादरौ । मन्त्रिश्रीवर्द्धमानश्रीपद्मसिंहौ सहोदरौ । १९
महेला वर्द्ध
- 17 मानस्थ । वसादेवीति विश्रुता । तदंगजावुभौ ख्यातौ । वीराख्यविजपालकौ । २०
वर्णिनी पद्मसिंहस्य । रत्नगर्भा
- 18 मुजाणदे । श्रीपालकुरपालाङ्गरंमल्लास्तदंगजाः । २१ एवं स्वतंत्रयुक्ताभ्या । मनल्योत्सव
पूर्वकम् । साहिश्रीवर्द्धमानश्री
- 19 पद्मसीभ्यां प्रधाररात् । २२ प्रायुक्तवत्सरे रम्ये । माधवाज्जुनपक्षके । रोहिणीभतृतीयायां
बुधवामरसंयुजि
- 20 । २३ श्रीशान्तिनाथ मुख्यनां । जिनानां चतुस्तारा । द्विशतीः प्रतिमा हृद्या । भारिताश्च
प्रतिष्ठिताः । २४ । युगम् ।
- 21 पुनर्निजबहुद्वय । मफलीकरणकृते । श्रीनव्यनगरेऽकारि प्रासादः शैलसंनिभः । २५ द्वाप्त-
स्ततिजिनी
- 22 कोभि । ज्वंष्टितश्च चतुर्मुखैः । कैलाशपर्वतोत्तुंगैरष्टाभिः शोभितोऽमितः । २६ युगम् ।
साहिश्री
- 23 पद्मसिंहेनाऽकारि गजुंजयोपरि । उत्तुंगतोरणः श्रीमान् । प्रासादः शिखरोन्नतः । २७ यं
दृष्ट्वा भविकाः स

- 24 वें । चितयंति स्वचेतसि । उच्चैर्भूतः किमेषोद्वि । ईश्यतेऽग्रलिहो यतः । २८ येन श्रीतीर्थ-
राज्यं राजते सा
25 वतंसकः । प्रतिमाः स्थापितास्तत्र श्रीश्रेयांसमुखाऽर्हताम् । २९

ŚATRUNJAYA

No. 118]

v. s. 1675

[16-4-1619.

This inscription is engraved on the round *pādukās* in a small temple in the north-west of the Kharataravasi Tunk. It was once edited by Dr. BÜHLER in the *Epi. Ind.* Vol. II, p. 60 (No. XV).

Text

सं. १६७५ वैशाख सुदि १३ तिथौ शुक्रवारे* सुरत्राणनूरदीनजहांगीर सवाईविजयिराज्ये । श्री
अहम्मदाबादवास्तव्यप्राग्वाटज्ञातीयलघुशाखाप्रदीपक सं माईआ भार्या नाकू पुत्र संजोगो भार्या
जसमादे
पुत्ररत्न सकलमुश्रवककर्तव्यताकरणविहितयत्न सं सोमजी भार्या राजलदे पुत्र संघपति रूपजीकेन
भार्या
जेठी पुत्र चि उदयवंत बाई कोळिकुंअरिप्रमुखसारपरिवारसहितेन स्वयंकारितसप्राकारेश्री
विमलाचलोपरि मूलोद्धारसारचतुर्मुखविहारशृंगारकश्रीयुगादिदेवप्रतिष्ठायां श्रीआदिनाथपादुके
परमप्रमोदाय
कारिते प्रतिष्ठिते च श्रीवृहत्स्वरतरगछाधिराज श्रीजिनराजसूरिसूरिचिरस्तिळकैः ॥ प्रणमति भुवन-
कीर्तिगणिः ॥

MATHAK

No. 119]

v.s. 1677.

[4-1-1621.

This inscription is engraved on one of the two *pāliās* standing in a *deri* situated in the north-west boundary of the village Māthak in the Caradvā mahāl of the Dhīrāṅgdhīrā State. The inscribed portion measures 16" by 14½".

It records the death of Kumāra Śrī *Bhojarājaji*, son of Mahārāṇā Śrī *Candrasenji* and his queen *Bhagalābai* coming from the *Paramāra* family, on Thursday the seventh *tilhi* of the dark half of Pauṣa in v.s. 1677 or Śaka 1542. Thereupon *Bhōjarāja's* wife named *Vhālībai*, daughter of *Cāvḍā Ratanji* and his wife *Kanakabai*, became a *Sati*.

Kathiawad Gazetteer (p. 426) gives names of only six sons of Mahārāṇā Candrasenji, but this inscription states that he had a seventh son by his wife born in the *Paramāra* family. *Bhojarāja* died in the lifetime of his father.

* There are six more inscriptions engraved on different places on the hill which are of the same date, refer to the rule of Akbar and record the same kind of Jain endowments.

Text

- 1 स्वस्त श्रीसंवृषविकमाऽर्क्षसम
- 2 यातीत संवत १६७७ वर्षे श्रीशालि
- 3 बाहननृपतिशाके १५४२ प्रवत
- 4 माने उत्तरानगते [श्रीमू]ये शीजी
- 5 रक्तु महामांगन्यव्रतप्रद
- 6 मागोउत्तमपोयमाणे कष्णपक्षे
- 7 ७ गप्तम्यां पुष्यतिथौ गुरुदि
- 8 न ॥ माहाराण श्रीचंद्रसेनजीवि
- 9 जयराज्ये तस्य भार्या परमा
- 10 र बाई श्रीभगतांबाई तस्य
- 11 मुन कुअर श्रीभोजराज देन
- 12 लोक प्राप्ता चाओडा थीरत्तन
- 13 जीप्रहे भार्या बाई श्रीकनकबाई
- 14 तस्य मुना चाओडी बाईश्रीबाहालबा
- 15 ई साहागमन कीधू देवलोकप्राप्तिरस्तु

VANKÄNER

No. 120]

v.s. 1679.

[31-3-1623.

This inscription is engraved on one of the two *pālās* standing side by side near the temple of Mahālakṣmī in Vānkāner. The right hand palia, which contains this inscription, has a male figure evidently of Rāṇā Sartānji, whose death is recorded therein, and the left hand palia has the female figure, evidently of the queen.

It records the death of Mahākumāra *Sri Sultānji* (Sartānji), son of Mahākumāra *Sri Prithvirāji*, son Mahārāṇā *Sri Candrasenji*, son of Mahārāṇā *Sri Raisimhji*, son of Mahārāṇā *Sri Mānji*, on Monday, the 10th day of the bright half of Caitra in v.s. 1679 or Śaka 1545. Thereupon Mahākumāra Saratānji's wife named Prānavatibai, daughter of the Rāthod king Kalyāṇamalla, son of Nārāyaṇāsa, of Idargadh, became a *Sati*.

This inscription is important as it records the death of Sultānji, founder of the ruling family of Vānkāner, Mānji, Raisimhji and Candrasenji were the rulers in the main line of the Zālās ruling at Halvad. Candrasenji's son Prithvirāji by his queen from Bhādli, was the rightful heir to the throne being the eldest. But his step brothers Āskaranji and Amarasimhji desirous of supplanting him called in the aid of the Ahmedabad Subadar and imprisoned Prithvirāji. He was taken to Ahmedabad, where he died. His son Sultānji with the aid of the Jam conquered the paraganā of Vānkāner from the Mahias and Bābrias and founded the line. In 1623 A.D. when he was starting for Idar to fetch his wife he was attacked by the Halvad force, and was slain fighting valiantly.

Kalyāṇamalla, the father-in-law of Sultānji was the fourth son of Nārā-yandās, who succeeded Arjundās on the *Gadī* of Idar.

Text

- 1 स्वस्ति श्रीमंनृपविक्रमार्कसमयाती[त]
- 2 संवत १६७९ वर्षे श्रीशालीवाहननृपाल
- 3 शाके १५४५ प्रवर्तमाने उत्तरायन
- 4 [ग]ते श्रीसूर्ये वसंतऋतौ माहामांग
- 5 [ल्य]प्रद मासोत्तम चैत्र सुदि १० सोमे
- 6 महाराणश्रीमानजीसुत महाराणश्री
- 7 रायदांघजीसुत महाराणश्रीचंद्रसेन
- 8 जीसुत महाकुअरश्रीप्रथीराजजीसु
- 9 तमहाकुअरश्रीशरतानजी...
- 10 ...दिवांगत पाम्या ॥ गृहे भार्या राठ
- 11 डय बाई श्रीप्राणावंती बाईये मह
- 12 गमन कीधू । गढ ईडर रायश्री
- 13 नारायणदासजी सुत रायश्री
- 14 कल्याणमहजजीनी पुत्री प्रण
- 15 वती बाई माहाकुवर सरतानजी साथि
- 16 स्वरग पधर । गजधर रीडा सूत राम
- 17 जीअे देहरी करी तथा गजधर रूपा सुत पीमा

KALĀVAD

No. 121]

v. s. 1682.

[20-9-1625.

This inscription is engraved on a stone slab fixed in the Śiva temple near the Sitalā Mātā's temple in Kālāvaḍ, which is a walled town in the Navānagar State at a distance of 28 miles to the south-east of Jamnagar. The inscribed portion measures 17½" by 10½".

It opens with the date, *viz.* Tuesday, the 14th day of the dark half of Bhādrapada in v.s. 1682 or Śaka 1547 and refers to the victorious rule of *Mahājām Lākhāji* born of the *Yadu* family and of *Jām Vibhāji*, the brother, and heir apparent of the former, when a Brāhmana Upādya named Vāsāni belonging to the Nandvāṇā community caused to be made, in company with several members of his family, a temple of Śiva and Viṣṇu and one of Hanumān the god of celebrates. The inscription then gives a verse wishing long life to the temples, followed by the date expressed again in words.

As we know that Ranmalji succeeded Jām Lākhāji (see p. 570 of Kathiawad Gazetteer) to the gadi the mention in our inscription of Lākhāji's brother Jām Vibhāji as his heir apparent is to be considered merely as a

formal way of speaking that the king was looking after the State business in consultation with his brother.

Text

- 1 स्वस्ति श्रीर्जयो मंगलाभ्युदयश्च ॥ श्रीमन्नृपविक्रमार्कसमयातीत संवत् १६८२ वर्षे शाके
१५४७ प्र
- 2 वर्तमाने दक्षिणायने शरदृतौ भाद्रपदकृष्णपक्षे चतुर्दश्यां तिथौ घटी २६ भौमवासरे उत्त
- 3 राफालुनी घटी ३८ ब्रह्मन्नाम्नि योगे घटी ५७ शकुनिकरणे घटी २६ एवं पंचांगशुद्धौ
श्रीमद्यदु
- 4 वंशोद्भवमहाजामश्रीलावाजीविजयराज्ये तस्य भ्राता कुमारपदे श्रीविभाजीवीजय
राज्ये नंदवा
- 5 गाङ्गातीय गौतमकषिकुलोद्भव उपाध्यायश्रीदासा तत्सुत उपाध्याय श्रील्लणा तस्य भार्या
बाई पद्मा तत्सुत खो
- 6 खा तथा भूदर तथा बाई मेही तथा पीतांबर खोखात्मजवासुदेव भूदरात्मजकृष्णदा
- 7 स तथा लक्ष्मीदास एवंविध पुत्रपौत्रवान् उपाध्याय वासणि श्रीविष्णुशिवाजी अज्ञाय
- 8 की श्रीब्रह्मचारीश्वरानुं तथा श्री हनुमाननुं प्रासाद संपूर्ण कीर्धुं संपूर्ण करि नि श्रीविष्णु
- 9 शिवना चरण पामा ॥ श्रीगणेशगोत्रदेश्योः प्रासादात् पुण्यादं दीर्घमायुरस्तु गृहे वृद्धिशता
- 10 नि भवन्तु । उत्तरे कर्मण्यनिर्विघ्नमस्तु ॥ श्रीरस्तु ॥ सूत्रधार सदाफलकर्ता ?
- 11 प्रासादनुं नाम राज्यदः (?) ॥ सकलवारिधिभिः सहिता धरा क्षितिधरैरखिलैश्च विराजते
- 12 गगनमंडलमत्र रवींदुमज्जयति तावदयं हि विराजते ॥ १ ॥ संवत् नेत्रगजेरसंदुस
- 13 हिते मासे नभस्ये सिते चांत्ये रिक्ततिथौ कुजेन सहितेनतूतरे ह्यादिमे ॥
- 14 योगे ब्रह्मसमाह्वये च करणे ह्याद्ये स्थिरे राज्यदं प्रासादं च शिवस्य पूर्णने
- 15 करोच्छ्रीवासणाख्यो द्विजः ॥ २ ॥ ब्रह्मचारीश्वरस्यास्य प्रासादस्य च
- 16 रक्षिता ॥ यो हि स्वर्गं प्रयात्वत्र यो नरकं यात्वराक्षिता ॥ ३ ॥

KUA

No 122]

v. s. 1682

[26-11-1625

This inscription is taken from one of the *pālīs* standing in a line in the compound of the Śiva mandir, which is behind the masjid in the town Kuā, also called Kankāvṭi in the Dhrāṅgdhrā State.

It records the death in a fight while protecting cows, of Zālā Gopālji, son of Surājī, son of Lākhāji on Saturday, the seventh day of the bright half of Māgasar in v.s. 1682. The deceased was only a Girasia of the ruling family of the Zālās of Dhrāṅgdhrā.

Text

संवत् १६८२ वरषे मागसर
सद ७ सतै ह्याला श्रीलापाजी सू
त सूरजी सूत गोपालजी गा
यिनी बाहारे स्वरगी यिआ

SATRUNJAYA

No. 123]

v.s. 1683.

[30-1-1626

This inscription is fixed in a niche in a temple in the Vimalavash Tuahik on the left hand between the Vāghānapola and Hāthi-pola. It was first edited by Dr. BÜHLER in the *Epi. Ind.*, Vol. II, p. 68 (No. XXVIII).

Text

- 1 संवत् १६८३ वर्षे । पातिसाहजिह्वांगिरश्रीसलेमसाहभूमडलाखंडलविजयरा[ज्ये] ॥
- 2 श्रीचक्रेश्वरी नमः । ओं । महोपाध्याय श्री ५ श्रीहेममूर्तिगणिसद्गुरुभ्यो नमः ॥ श्री
- 3 ओं नमः । स्वस्ति श्रीः शिवशंकरोपि गणमान् सर्वज्ञशत्रुंजयः । शर्वः शंभुरधीश्वरश्च
भग[वा]
- 4 न् गौरो वृषाको मृडः । गंगोमापतिरस्तकामविकृतिः सिद्धैः कृताऽतिस्तुतो । रुद्रो यो न परं
त्रियै स
- 5 जिनपः श्रीनाभिभूरस्तु मे ॥ १ उद्यच्छ्रीरजडः कलंकरहितः संतापदोषाऽपहः । सौम्यः
प्राप्तस-
- 6 याऽमितकलः सुश्रीर्मृगाकोऽव्ययः गौरानोमृतसूरपास्तकलुषो जैवातुकः प्राणिनां । चन्द्रः
[कर्म]
- 7 जयत्यहो जिनपतिः श्रीबैश्वसेनिर्महान् । २ त्यक्त्वा राजीमतीं यः स्वनिहितहृदयानेक-
पत्नीः...
- 8 पां । सिद्धिर्द्धी भूरिरक्तामपि बहु चक्रमेऽनेकपत्नीमपीशः । लोके ख्यातस्तथापि स्फुरदति-
शय[वान्]
- 9 ब्रह्मचारीति नाम्ना । स श्रीनेमिजिन्द्रो दिशतु शिवमुखं सात्वतां योगिनाथः । ३ चंच-
च्छारं चंद्रचार*
- 10 दनश्रेयोविनिर्यद्वचः । पीयूषौघनिषेकतो विषधरेणापि प्रपेदं=द्रुतं । देवत्वं सुकृतैकलभ्य[म्]
- 11 तुलं यस्त्यानुकंपानिधेः । स श्रीपार्श्वजिनेशितास्तु सततं विघ्नाच्छिदे सात्वतां । ४ यस्य
श्रीवरशासनं
- 12 क्षितितले मार्तण्डबिंबायते । यद्वाक्यं भवसिंधुतारणविधौ पोतायते देहिनां । यद्ध्यानं [भु]
- 13 विपापपंकदलने गंगाबुधारायते । श्रीसिद्धार्थनरेंद्रनंदनजिनः सोस्तु श्रिये सर्व्वदा ॥ ५...
संवत् १६८३ वर्षे मार्ग शुदि त्रयोदशी तिथौ सोमवासरे श्री
चंद्रप्रभस्वामीजिनमंदिरजीर्णोद्धारः कारितः ।

HALVAD

No. 124]

v. s. 1683.

[11-5-1626

This inscription is copied from a pillar of a *deri* to the east of the Bhavāni Mātā's temple in Halvad.

The inscription records that Mahārāṇā Candrasenji, son of Mahārāṇā Raisimhji, and grandson of Mahārāṇā Mānji died on Thursday, the tenth of

* The Jain Paṭṭāvali is given in the intervening lines.

the dark half of Vaisākha in v.s. 1683 and a *deri* in his honour was built by Mahārāṇā 'Amarasinhji.

. The rulers mentioned in the record belong to the Zālā family of Halvad.

Text

- 1 संवत् १६८३ वरषे
- 2 वइशाख वद १० ग
- 3 रवासर महारां
- 4 ण श्रीमानजीसूत
- 5 माहाराण=श्री रासे
- 6 घजी सूत माहाराण
- 7 श्रीचंद्रसनजी हरी
- 8 सणै पांमा तेनी देरी
- 9 माहाराणा श्रीअमर
- 10 संघतीअ करावी
- 11 गतघर रामजीअ
- 12 देरी करावी

(To be Continued).

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INSCRIPTIONS OF KATHIAWAD*

By

D. B. DISKALKAR

MÜLI

No. 125]

v. s. 1685

[25-1-1629

Müli is a fourth class state in Zālāvad. The Thakur of the State is a Paramāra Rajput. The following inscription is found in the Sun temple, popularly called Māṇḍavarāi temple in Müli. It is in a good condition and measures 16" by 15".

The first five lines of the record are devoted to the praise of Gaṇapati, Sūrya and other deities. Then follows a verse descriptive of the greatness of the name of Rāma. Then the date is given, *viz.*, Sunday, the 11th day of the bright half of Māgha in v.s. 1685 or Śaka 1550 the samvatsara being Iśvara, when in the victorious reign of the emperor *Shah Jahan* and of the *paramāra* king *Rāmji*, Gopāla son of Bhagavatiḍāsa and his wife Amulā of the Nanduaṇā community caused the temple of Maṇḍaparāya to be made. This is again expressed in a verse.

Text

- 1 ॥ श्रीगणेशाय नमः ॥ श्रीमरदायै नमः ॥ श्रीपरमशुद्धभ्यो नमः ॥ ॐ नमः परमात्म
- 2 ने नमः ॥ स्वस्ति श्रीज्यो मंगलाभ्युदयश्च ॥ यं ब्रह्मवेदांतविदो वदन्ति । परं प्र
- 3 ध्यानं पुण्यं तथान्ये ॥ विश्वाहतेः कारणमीश्वरं वा । तस्मै नमो विघ्नवि
- 4 नाशनाय ॥ १ ॥ नमः सवित्रे जगदेकचक्षुषे । जगत्प्रसूतिस्थितिना
- 5 शहेतवे ॥ त्रयीमयाय त्रिगुणात्मधारिणे । विरंचिनारायणशंकर
- 6 रात्मने ॥ २ ॥ कल्याणानां निधानं कलिमलमथनं पावनं पावना
- 7 नां । पापेभ्यं यन्मुमुक्षोः मपदि परपदप्राप्तये प्रस्थितस्य ॥ विश्वा-
- 8 मस्थानमेकं कविश्रवचनां योगिनां ध्यातगम्यं । बीजं धर्मद्वयस्य
- 9 प्रभवतु भवतां भूतये रामनाम ॥ ३ ॥ श्री[म]नृपविक्रमाङ्कसमया
- 10 तीत ॥ संवत् १६८५ वर्षे शके १५५० प्रवर्त्तमाने शालिवाहनना
- 11 म्नि शकाधिपतौ ॥ ईश्वरनाम्नि संवत्सरे उत्तरायन(ग)मते श्रीमय्यै
- 12 शिशिरकृतौ महामौगल्यप्रदे मासोत्तमे माघमासे शुक्लपक्षे एका
- 13 दश्यां पुष्यतिथौ रविवारे आर्द्राक्षत्रे ॥ पानमा[ह]श्रीशाहाजान्
- 14 [अद्वलश] बाईवि नयराज्ये परमारश्रीरामजी वि[जयराज्येनंदु]
- 15 आणाज्ञातीय मादेकाथीचेलगृहे भार्या बाई कर्मादे तत्सुत मादे
- 16 का देवा गृहे भार्या बाई लप[मि]दे तत्सुत मादेका गोपाल गृहे भा
- 17 र्या बाई देवकी तत्सुत भगवतादाम गृहे भार्या बाई अमुला न

- 18 दुआणा गोपाल ए श्रीमंडपरायजीनो प्रासाद कराव्यो छे ॥ गोजधर गो .
 19 विदघुत महादेव । नांदीमुख ज्ञातिकुलावतंसः श्रीचेलनामा द्विज
 20 र्य आसीत् ॥ तस्यात्मजो देव इति प्रसिद्धो धरातले देवसमो बभूव ॥ १ ॥
 21 बलदर ॥ रूपमल ॥ मजडो ॥ मंगलं लेषकानां च ॥ कर्तृणां चै[व] मंगलं ॥
 22 मंगलं सर्वभूतानां । भूमिभूपतिमंगलं ॥ शुभं भवतु कल्याणम् [स्तु]

GADHAKA

No. 126]

v. s. 1687

[15-3-1631

This inscription is copied from one of the *pāliās* standing near the Koṭhāri Vāv at Gaḍhakā in the Khambhālā Mahāl of the Navanagar State.

The inscription records the death on Tuesday, the eighth of the dark half of Phāgaṇa of v.s. 1687 of Jāḍejā Hālā Śrī Rāhabhji, in a fight at Gaḍhakā.

Some other *pāliās* record the deaths of other warriors on the same date. Hālā Śrī Hardholji was one of them.

Text

- 1 संवत् १६८७ वरष फा
 2 गण व. ८ भम जाडजा
 3 हला श्री राहभजी ग
 4 ढक भमे देवातण पा
 5 मा छे ।

MANGROL

No. 127]

v. s. 1687

[5-5-1631

A bilingual (Persian and Sanskrit) inscription is lying in the Deli of Sadmiyā in Lalpura in the fort Māngrol. The Sanskrit version is very much damaged so that it cannot be wholly read. It measures 12½" by 2½".

It opens with the date, Monday (?) the 15th day of the bright half of Vaiśākha in v.s. 1687 or Śaka 1552 and refers to the reign of the emperor *Salim Shah*. It then mentions the name of the viceroy appointed over Saurāṣṭra, but unfortunately his name is missing. In the last line are preserved some letters of an imprecatory verse which shows that a grant was made by this inscription.

The Emperor of Delhi at the time of this inscription was Shah Jahan and not Selim Shah which is the other name of Jahangir. Such a mistake is excusable in this distant part of the country.

Text

- 1 ॥ संवत् १६८७ वर्षे शाके १५५२ प्रवर्तमाने...वसंतऋतौ महामांगल्यप्रदे
 2 वैशाखमासे शुक्लपक्षे १५ सोमि* अद्य श्रीम...पातसाह श्री ७ शलेमशाहविजयरा .

* The week day does not agree unless रौमि is meant. There was a lunar eclipse when the grant was made.

- 3 ज्ये सौराष्ट्रदेशो...लममान श्रीराउल व तस्य द्वा...री अमल...मान
 4 महं ...श्रीमाल ...श्रीरस्तु । शुभं भवतु...
 5 बहुभिः वसुधा भुक्ता राजभिः...रा । यस्य यस्य यदा भूमि । तस्य तस्य तदा फलं ॥

KUA

No. 128]

v. s. 1687

[15-6-1631

This inscription is copied from one of the *pālās* standing in the compound of a Śiva mandir behind the masjid in Kuā in the Dhrāngdhra State.

It records the death in a fight while protecting the cows, of Zālā Bhimji, son of Gopālji, son of Surāji, son of Lākhāji, on the 11th day of the dark half of Jyēṣṭha in v. s. 1687.

Text

संवत् १६८७ वर्षे जेठ वद
 ११ दने झाला श्रीलखाजी
 सूत सूरजी सूत गोपाल
 जी सूत भीमजी गायिनी
 बाहारे स्वरग थिआ

DAHISARĀ

No. 129]

v. s. 1688

[19-10-1631

This inscription is copied from a *pālā* standing on a platform outside the northern gate of the village Dahisarā, at a distance of three miles from the sea port town Vavāja in the Morvi State. The length and breadth of the inscribed portion is 15".

It records that Rūḍibai, wife of Avāḍi?—Alodhā? became a satī on Wednesday the fifth of the bright half of Kārtika in v.s. 1688 or Śaka 1553 in the time of Mahārāja Bhojarājji.

Mahārājā Bhojarājji must be the son of Mahārao Bhārmalji of Kaccha, who seems to have the village in his possession at the time.

Text

- 1 संवत् १६८८ वरषे साके १५५३ प्रवर्तमाने]
 2 दक्षिणायनगते श्रीसूर्ये सरदरितौ माहा
 3 मांगल्यपुन्यप्रदममातम करतक मम
 4 मुक्कपक्षे पंचमी ५ । वार बुध अवाडी आ
 5 भेरा गेहे भार्या बाई नाग सुत व[या] सु
 6 त अवाडी आलोडा । भारया महातरा बाई
 7 रुडी तम पिता महात्रा साहानी पूत्रीअ
 8 सागवन कीधा छे
 9 बाईने पुत्रे दर्ग मंडावी छ माहा
 10 राये श्रीभोजराजजीये.....

BILESIVARA

No. 130]

v. s. 1688

[11-5-1632

This inscription is engraved on a *pālīā* near the temple of Bileśvara Mahādeva at Bileśvara in the Barḍā hills at a distance of 8 miles from Rāpāvāva in the Porbandar State. The inscribed portion measures 15" in length and 5" in breadth.

It records the death of Kāṭhi Sumā (?) in a fight with the Muhammedan (Kābuli) *Āyakhān* on the second day of the bright half of Jyēṣṭha in v.s. 1688.

Text

- 1 स्वत १६८८ वरषे जेठ सद २
- 2 कावली आयपाने काठी मुम जा
- 3 गरो थीओ जीहा मरण थीओ छे

DHUA

No. 131]

v. s. 1688

[9-6-1632

This inscription was originally found in the Lakṣmī Nārāyaṇa temple in the village Dhuā under the Dhrāṅghrā State, but it is now lying in the house of a Nandvāṇā Brāhmaṇ in Kālāvad. The engraved portion measures 1'9" by 11". It is full of grammatical mistakes.

At the beginning of the inscription is given a verse invoking blessings of long life to the person who, as the latter portion of the inscription states, caused the Lakṣmī-Nārāyaṇa temple to be built. It then refers to the reign over *Vānkāner* Pargaṇā of Raisimhji, son of Mānsimhji, and then states that Ṭhākar Kriṣṇadāsa of the Nandvāṇā community caused a temple of Lakṣmī-Nārāyaṇa to be built in the village Dhuā, which was owned (as a *girās*) by Zālā Bhūpatiji son of Mokāji, on the second day of the bright half of Āṣāḍha in v.s. 1688. The construction of the temple was begun on the second day of the bright half of Vaiśākha in v.s. 1685.

The inscription gives the date v.s. 1688 for Raisimhji son of Mānsimhji, the Zālā ruler of Vānkāner. But Raisimhji came to the *gādi* in 1653 A.D. as the Kathiawar Gazetteer (p. 697) states. Hence it seems that the mention of Raisimhji is due to his looking after the state business during the time of his father in Mahal Niyāl (?) wherein the village Dhuā was situated.

Text

- 1 उ नमः श्रीगणेशायनमः ॥ यावद्वीचिनेरेगा वहला सुरनदी जादवी पुण्यनोया । यावचाका
- 2 शमार्गे तपति दीनकरी भादकरी लोकपाल । यावद्वत्रैन्दुनीलस्फुटिकमणिमई वर्तते मेरु-
शृंगं तावत्त्वं पुत्र
- 3 पौत्रस्वजनपरिग्रही जीव विष्णुप्रसादान् ॥ १ मोत्रे चाकनेरप्रगणे राण श्रीमानसधजी
तस्य पुत्र राण श्रीरायसध

- 4 जी श्रीमाहात्म्ये नंदवाणस वंसे बांकाणी तस्य भार्या वा सविरा तस्य पुत्र ३
प्रथम ठाकर वाछा तस्य
- 5 भार्या वा जसमादे दोता वा जीवादे तस्य भूव ३ वा कल्याण ताज रावता ता त्रीकम ।
तथा भाई जवत । तस्य
- 6 भार्या वा जमणदे । तृतीय भाईश्रीनो कण्णदास तस्य भार्या वा कल्याणदे तस्य पुत्र ४
प्रथम नागोकलाना ? ना
- 7 रायणताना वरेरताना मोहनदास त गोकलना पुत्र ३ प्रति भाणजी ता भीमजी ताना
लीलाधर ना नाराय
- 8 न मु ओधवजी ठाकर कण्णदास दुआमथ्ये राज्य झाला श्री ५ मोकाजी सुत भुपतजीना
दुआमथ्ये श्रील
- 9 क्षमीनारायणनो प्रासाद शिम्बरबंध कराव्यो छे नंदवाणो कण्णदासे कराव्यो छे । तस्य
भार्या वा कल्याणदे प्रसा
- 10 द कराव्यो छे श्रीरणछोडजी दयाए करी ते श्रीधो छे । संवत् १६८५ वर्षे वैशाख शुद्ध
२ सुहुते कीधु छे संवत् १६
- 11 ८८ ना आपाढ शुद्ध २ संपूर्ण कीधो छे । सांजे दुआमथ्ये भोम्य प्राजापना ? सेटा २
सेटो २ पंचासीआता माय उपरे छे संटो ?
- 12 बीजो गामनी उगमणि मेरे छे । झाले श्री मोकेजासुत भूपतजीए अघाट पुत्रपौत्रादीक
अयो छे कण्णार्पण बुधे
- 13 आप्यो छे । श्रीलक्ष्मीनारायणन प्रसाद सुक्यो छे एजे ताकइ तेने परमश्वर पुछे...

HALVAD

No. 132]

v. s. 1690

[30-3-1634

This inscription is copied from a *pālī* standing in the sixteen-pillar *deri* to the north-east of Bhavānī Mātā's temple in 'Rājehara' to the east of the town Halvad.

The inscription records the death of Mahārāṇā Āsakarāṇji on Sunday the eleventh of the bright half of Caitra in v.s. 1690.

Text

संवत् १६९० वरपे चई
त्र सूद ११ रवै माहारां
ण श्रीआसकरण
जी

JHINJUVADA

No. 133]

v.s. 1692

[28-2-1636

[6-3-1636

This inscription is engraved on a stone slab built in the *koṭho* near the temple of Rajabai Mātā in Jinjhuvdā, which is sixteen miles north of Khārā-ghodā Railway Station. The inscribed portion measures 3 ft. in length and 1½ ft. in breadth.

It records that a ruler—whose name is missing—of the Makavāṇī family repaired the fort and built the *kotho*, etc. at great cost on Sunday, the third of the bright half of Phāḡaṇa in v.s. 1692.

Text

- 1 संवत् १६९[२] वष फागणमामे सुकलये रवीवाररे वा
- 2 म जंझुवाडा...महास्थाने नरपती राध मकआणा
- 3 वसे रा...साहाराजाअ गढ सम...
- 4 व कृणेनो कोठो पाआमांथा करावो आधमणी राधनो कोठो
- 5 ...करावो चोर्गद कोटानां श्रीगडां क
- 6 रावां गढकेडे द्रव घणो परवो उगमणी गंध ऊची करवी गढ

JĀMANAGAR

No. 134]

v. s. 1696

[14-2-1640

This inscription is engraved on the pedestal of the image of Sambhavanātha in the Comukha temple opposite the Rājasi-ī temple in Jāmanagar. In the central part of the inscribed portion is carved a beautiful figure of a galloping horse on which are engraved the letters 'श्री संभवनाथ विष्णु'. The inscribed portion, which is in a good condition measures 3'4" in length and only 5" in breadth. The poet, who composed this inscription, but who has not given his name, seems to be a learned man.

The record opens with the date, which is Friday, the 3rd of the bright half of Phālguna of v.s. 1696 and refers to the reign of Jām Lākhāji of the *Yadu* family of Navānagar. Then the name of Āryaraksitasūri is given, who was descended in a regular line of succession from Lord Mahāvīra, in the *Ancala* gaccha. His successor was Dharmamūrtisūri, who was again succeeded by Kalyāṇāgarasūri. Under his instructions Sah Rājasi son of Tejasi son of Bhojā, son of Hīrā, son of Narapāl, son of Samarā, son of Muṇṭā, son of Jāhala, who was the son of Sah Udā of the Nāgada gotra and Uṣakeṣa (i.e. Osvāl) community, caused an image of Sambhavanātha to be set up. In the latter portion of the inscription the qualities of Rājasi are described and an account is given of his family as also of that of his younger brother Sah Nensi.

Text

- 1 संवत् १६९६ तमे फाल्गुन सुदि ३ शुक्र श्रीनव्यनगरे श्रीयदुवंशोत्तम यामश्री-
ल्लाषाजीविजयिगाम्ये श्रीअंचलगच्छं श्रीमहावीरपदानुकमायानश्रीनक्षत्रदेवीविहित
- 2 प्रसादद्वाराकृतनिमित्तकमतिमनोन्मादश्रीविधिपक्षगच्छंमंस्थापकगिद्धोक्तोक्तमन्मागप्रज्ञाकप-
ज्यश्रीआयंगक्षितमृग्यस्वे(स्ते)यां पदानुकमेण श्रीजिनशामनप्रभा
- 3 नगाधुक्रियायावधानमकलगुणनिधानपञ्चश्रीचर्ममूर्तिमृग्यस्तत्पद्मोदयाचलमलमालिमसुचन्-
प्रद्योतनोपमसांप्रतं विश्रमानयुगप्रधानपूज्यभ० कल्याणमागसूरी
- 4 श्ररणासुपदेशेन श्रीउषकेजज्ञानीनागडागोत्रे सा० ऊदा पुत्र सा० जाहल पु० सा० मुंटा
[पु० सा०] संमग पु० सा० नरपाल पु० सा० हीरा पु० सा० भोजा पु० सा०
तेजसी पुत्रानेकजनाधारश्रीजिनधर्मदी

- 5 सिंकारितानेकजिनागारलेखितज्ञानभांडागारकृपापारावरयशोधवलीकृतसंसारमंडितानेकसत्रा-
गारकांतधनप्राप्ति(?) सार श्रोसम्यक्च मूळद्वादशव्रतधारसा० राजसीहेन भार्या
6 श्रीराणादे राजलंदे पु० सा० रामसी भा० सिरियादेव्या युतेन सा० राजसी लघुभ्रातृ सा०
नयणसी भा० प्र[ध]मवरंगदे पु० सा० सोमसीसहितेन द्वि० मोहणदे पु० सा०...
भा० धनादे पु० सा० इरसी पुत्रादिपरि...
7

WADHWAN

No. 135]

v.s. 1699

[21-4-1642

This inscription is engraved on a *pālīā* called 'Rāthod Māno pālīo' (the memorial stone of the Rathod mother), in Wadhwan city. Many of the letters in the record, which measures 1'-8" by 1'-5" are too much weather-worn.

It records that Rājoji's queen, who came from the Rāthod family became a *sati* at the death of her husband on Thursday, the second of the bright half of Vaiśākha in v.s. 1699 or Śaka 1565.

The king Rājoji, mentioned in the inscription was the younger brother of Sultānji mentioned in the Vānkāner inscription of v.s. 1679. He founded the Wadhwan house and his brother did the Vānkāner house.

Text

- 1 श्रीगणेशाय नमः स्वस्ति श्रीजयोमंग
- 2 लभभुदयश्च सं. १६९९ वरषे शाके १५
- 3 ६५ (४?) वर्तमाने उत्तरायने गते श्रीसूर्ये वसंत
- 4 ऋतौ महामांगल्यप्रदमायोत्तम वैशाखमासे
- 5 शुक्लपक्षे २ गुरुवासरे महाराणा [चंद्रसेनजी]
- 6 तस्य भार्या वाई पु...सुत...[पृथ्वीराजजी]
- 7 ...जी तस्य भार्या वाई...तस्य सुत
- 8 श्रीराजोजी.....
- 9 श्री राजा राठोड श्री...सुत राठोड श्रीइ
- 10 सवरदामजी तस्य भार्या वाई हरपवाई तस्य मुता वाई
- 11 श्रीरामकुभर सागवन क्रीडा सुभं भवतु क
- 12 लाणमस्तु जयो मं...

RAJASITHAPUR

No. 136]

v.s. 1700

[25-6-1644

This inscription is engraved on a white marble stone fixed in a niche of the Śiva temple near the temple of Lakshmi-Nārāyana in the town Rājsithāpur, formerly called simply Sithā in the Dhrāngdhra State. The inscription is very incorrectly engraved. It measures 12½" by 20".

It opens with the date, Tuesday, the second day of the bright half of Āśādhā of v.s. 1700 or Śaka 1566 and refers to the rule of the Emperor *Shah Jehan* (of Delhi) and of the king AMARSIMHAJI, son of Mahārāja CANDRA-

SENA of Zālāvād with his capital at Halvad, when Libada Goīā (?) of Paramāra family at Sīthā caused temples of Viṣṇu, Śiva and Hanumān to be built.

The epithet छत्रपति used with Shahajehan in this inscription deserves to be noted. It is well known that Śivaji began to use this epithet just about this time.

Text

- 1 श्रीगणेशाय नमो श्रीहरीहर नमो स्वरमती
- 2 अनमो ॥ संवत् १७०० वर्षे शाके १५६६
- 3 प्रवर्त्माने उत्तरायने आपाठ सु
- 4 द २ घटीका ६ २५ तदोपगंत द्वितीयाय पुण्य
- 5 तिथि भोमवामुरे पुण्यनक्षत्र घटी ५० २४
- 6 हरिषण नम्रजोग घटीका २५ ३५ ते दन प्रामा
- 7 द सांपुरण श्रीहरीहर्गन प्रामाद हर्णमंतन
- 8 प्रसाद उधार कीर्ध] परीआ एकोतरस्य अद्या
- 9 रा (१) छत्रपती पतसाहा श्रीसाहाजान देस
- 10 पती श्रीभोमपालक झालावाड श्रीहलवदे मा
- 11 हाराण श्रीचंद्रसेनना मृत वजराज श्रीअमरसंघजी
- 12 जेहना रजपुत श्रीसीयामां परमारश्रीलीवडमवा
- 13 सुत चदा मुत बीसा मुत लीवडमुगल मुत हलधर
- 14 ग्रहे भारजा तु अरमेववाई मुत लीवडजमल संघ
- 15 ना द्धव अजमल ग्रहे भारजा अभकलहाअना डोडी
- 16 आणी अनवाई मुत चार ४ तेमां लीवडगोड....
- 17 करावु गोईआग्रहे भारजा मुकलना राठड...वा
- 18 ई जलमदे तम पुत्री अमशवाई दुर्नाए...भार
- 19 जा सीधववालमडे बाई[६]तीए भारजा चाअडा
- 20 भातु वाई तम पुत्र सबल अरजन समभवतु
- 21 वेरान करनार गजधर रामजी आणंद प्रेमाभाई

BEYT

No. 137]

v.s. 1702 ?

[1645-46

This inscription is found near the ruined tank called Juni Sankhatajai in the small island called Beyt Sankhoddhar near Dwarka. It measures about 16" by 11".

In the third line the name Vikramasirha is given probably of the king of the place, who fought with the enemies for the protection of women, children and other people. The object of the inscription seems to record the death of a man, who fell in the fight in v.s. 1702 (?).

Text

- 1 संवत् [१७०२] वर्षे...
- 2 ...लहरणे प्रतिब...

- 3 म० श्रीविक्रमसीह...
- 4 ...बीवालादिप्रजारक्षार्थ
- 5 ...राज० [पीमाणदेव ?]...
- 6 ...घणाणीआ....
- 7 मृतः ॥ शुभं भवतु ।

KHARVĀ

No. 138]

v.s. 1715.

[8-5-1659

This inscription is found in a well to the west of the village Khārvā, three miles to the south-east of Dhrol. The inscribed portion measures 1'. 5" in length and 1' in breadth.

It records that on Sunday, the thirteenth of the dark half of Vaisākha in v.s. 1715 in the reign of the Jādejā king Japaji, evidently of Dhrol, a well was built in Khārvā a village dedicated to the god Siva by Bhānji, Ganga-dāsa and Karama, sons of Patel Ratnā at the total cost of 1250 *koris*.

Text

- 1 संवत् १७१५ वर्षे वैसाख
- 2 वद १३ रवौ जाडेजा श्रीजणजी
- 3 ना राज अबीचलप० रतना स
- 4 त भणज तथा सत गगदास क
- 5 रमण बाव करावी छ सदासी
- 6 बग्राम घाखा क ८२५ क
- 7 बीआ देवराज चण ४२५ घर्वा
- 8 छे १२५० । श्री

SHEKHAPĀT

No. 139]

v. s. 1719

[16-2-1663

These two inscriptions are copied from two *pāliās*, raised in a *deri* in the village Śekhapāt in the Jamnagar State.

Both the inscriptions are of the same date. The first records the death in a fight at ŚEKHAPĀT of Jām RĀJASINHJI on Monday, the third day of the dark half of Phālguna in v.s. 1719 or (Śaka 1584). The other inscription records the death in the same battle of Kumāra BĀMANIYĀJI, son of Jām RĀJASINHJI by his wife Cāpjibai.

At the death of Jām Ranmalji in v.s. 1717 without any issue his brother Raisirihji, who was staying at Āmarana succeeded to the *gādi*; but Ranmalji's widow did not like this. Through her brother she invited Kutubuddin, the subā of Ahmedabad to invade Nawanagar. In the fight that ensued Jam Raisirihji was slain as stated in the inscription, and Nawanagar fell into the hands of the subā.

Text

(१)

- 1 श्रीगणेशाय नमः संवत् १७१९
- 2 वर्षे शाके १५८४ प्रवर्तमाने रवि
- 3 उत्तरायने गते श्रीसूर्य शिबिर
- 4 स्ता महामांगल्यप्रद मसो
- 5 तम फल्गुमासे कष्णपक्षे तृति
- 6 यां तथौ वारे श्रीसोमवासरे त दि
- 7 ने जामश्री ७ राजसिंहजी रणे
- 8 भूमे शेषपात युधे मृतं स्वर्ग प्रा
- 9 तः श्रीशुभं भवतु श्री
- 10 कल्याणमस्तु [१*]

(२)

- 1 श्रीगणेशायनमः संवत् १७१९
- 2 वर्षे शाके १५८४ प्रवर्तमाने र
- 3 वि उत्तरायने गते श्रीसूर्ये शि
- 4 शिरस्तौ महामांगल्यप्रद
- 5 मासोत्तम फाल्गुमासे क
- 6 णपक्षे त्रितियायां तिथौ श्री
- 7 सोमवासरे तदिने जामश्री ७
- 8 राजसिंहजी तस्य जाई बाई श्री
- 9 चापजी तत्पुन कुअरश्री ५ वाम
- 10 णियाजी रणभूमे युधं कत्वा स्व
- 11 र्ग प्राप्तः श्रीशुभं भवतु ।

BEYT

140]

v.s. 1720

[9-1-1664

This inscription is copied from a *pālīū* standing in front of the temple of the new Śaṅkhanārāyaṇa temple in Beyt. It records the death, of Rānā Akherājajī, son of Rānā Sangrāmjī, evidently the Vāḍhel Rānā of Aramḍā and Beyt, in v.s. 1720 Bhādarava Sud 1.

Text

- 1 संवत् १७२० भाद्रवा
- 2 सुद १ राणा संग्रामजी मृत
- 3 राणा आखेरराजजी मरण पाम्या

ANINDARA

No. 141]

v. s. 1721

[10-5-1665

This inscription is engraved on a white stone built up in the Bhāṇa well in the village Anīdarā in its western part, at a distance of 8 miles to the north of Wadhwan. It measures 11" in height and 8½" in breadth.

It records the building of a well in v.s. 1721 (or Śaka 1587) on Wednesday the 6th of the bright half of Jyestha, by Bhānji of the Jhālā family, who was son of Lakhmanji, son of Khetāji, son of Sādalji, son of Āsoji, son of Jodhāji. Bhānji's mother was Bai Lāchu, daughter of Rāṇā Nāraṇji, son of Bhavānji, son of Moṅguji, and his wife was Pārvati. His three sons were named Sādalji, Vāghalji, and Hamirji.

Text

- 1 श्रीगणेशायनमः स्वस्त श्री जय
- 2 मंगलाभ्युदथी संवत् १७२१ वर
- 3 ये साके १५८७ प्रवर्तमाने उत्त
- 4 रायने गते श्रीसूर्य ग्रह
- 5 ऋतौ महामंगल्यप्रदमासो
- 6 तम जघमास सुक्लपक्ष अय ष
- 7 छदीन बधवासरे राजक
- 8 लभालीय [श्री]झाला राणा सुन जो
- 9 धार्जी सुत आमोजी सुत सादल
- 10 जी सुत घताजी सुत लघमणजी
- 11 सुत भाणजी भारजा बाई पार
- 12 वती सुत सादलजी तथा वाघ
- 13 जी तथा हमीरजी, मसालपक्ष रा
- 14 णा श्रीमंगुजी सुत भवनजी सु
- 15 त नारणजी सुत बाई लाछुबाई
- 16 सुत वाघेला भुआली वाघेला भा
- 17 णजी कुओ संपुरण कर छे
- 18 लखतंग गोकल सलाट दसकत

HALVAD

No. 142]

v.s. 1722

[29-1-1666

This inscription is copied from one of the *pālīs* standing near the thirty-six pillared *deri* in Halvad.

It records the death of Gohel Lākhāji who was son of Āsāji by his wife Potbai and grandson of Gohel Chachīji on the eighth day of the bright half of Āśvina in v.s. 1722, while fighting on behalf of Mahārāṇā Gajāsīrhji, evidently the Zālā ruler of Halvad, who reigned from 1661 to 1673 A.D.

Text

- 1 सब १७२२ आसा शुद्ध
- 2 ८ दने गोहल छछाजी सु
- 3 त आमाजी भारया
- 4 पोतबाई सुत गो

- 5 हेल लषाजी महराण
- 6 श्री गजशंघजीने कामा आ
- 7 वा छ

MULI

No 143]

v.s 1735

[14-8-1679

This inscribed *pāṭha* is standing in the *pādar* of Muli. It records that Pāṭhak Dhanjī son of Līlā stabbed himself to death on hearing of the death of Paramāra Viśāṅgi, on Thursday, the second of the dark half of Śrāvana in v.s 1735

This Viśāṅgi (or Viśoṅgi) is probably the youngest brother of Bhojrājī II, the Paramāra ruler of Mūli (see Kathiawad Gazetteer p 556)

Text

- 1 स्वस्त श्रीसंवत् १७३५ वर
- 2 वे ध्रावण वद २ गुरुवासरे पा
- 3 ठक लीलामुत्त पाठक ध
- 4 नजीअे कटारी परमार
- 5 बीसाजीने (!) उवरे गले मा
- 6 जी छे हरीगरण थया
- 7 छे

BEYT

No 144]

v s 1738

[31-5-1682

The *pāṭha* bearing the following inscription is standing half buried in the ground near Lakṣmījī's *vakhār* in Beyt Sankhoddhar. It has the sculpture of a king riding on a horse and with a sword in his raised right hand. The saddle, the reins and the ornaments of the horse are very exquisitely carved. Behind the king is standing a servant holding an umbrella over the king's head. The inscribed portion, which measures $16\frac{1}{2}'' \times 15''$ is illegible in the lower portion.

It records the death of Rānā Bhīma, most probably a Vāḍhel king, on the fifth day of the bright half Jetha in v.s 1738.

Text

- 1 :॥ संवत् १७३८ वर
- 2 वे जेठ शुद्ध ५ दीने रा
- 3 णा श्री ७ भीमजी
- 4 ...श्री: श्री

GADHAKĀ

No 145]

v.s 1740

[20-10-1683

This inscribed *pāṭha* was found in the village Gaḍhakā. It records the death of Śutār Parbat while fighting against the VĀGHERS in GADHAKĀ

along with Jāḍejā Kuberji, on the 11th day of the bright half of Kārtika of v.s. 1740.

Nothing is known of Kuberji. He seems to be a *bhāyāt* of the royal family of Nawanagar.

Text

- 1 संवत् १७४० वर्षे कार्तिक सु
- 2 दि ११ दने मुनार परवत गढका भू
- 3 मधे चाघेरो साथे मामलो थाते जाडेजा
- 4 श्री कुवेरजी पाने देवातन पा मा छे
- 5 साध श्रीसूरजनी देवातन पा

MALIA (Miyāṇā)

No. 146]

v.s. 1740

[12-11-1683

This inscription is copied from one of the two *pālīs* standing near the Kanabi Nākā in Mājīā (Miyāṇā), the capital of a fourth class state in Kathiawad. The inscribed portion engraved in bad Gujarati characters, measures 1'-3" by 1'-1".

The inscription states that on Monday, the third of the bright half of Māgasar in v.s. 1740 Mehetā Virji Vachāni was slain while defending the town Mājīā against the armies of the Zālā (king) Candrasālji (i.e. Candrasingji) in the time of Jāḍejā Ravāji.

Jāḍejā Ravāji must be the brave son of Rao Rāyadhanji of Kachha, who conquered Morvi from the Nabab of Junagadh, and was looking after the government in the time of his old father. He was murdered by his brother Prāgmalji. His son Kāyāji afterwards became the founder of the Morvi State. Zālā Candrasālji, was most probably Candrasingji, the powerful ruler of Vankaner.

Text

- 1 संवत् १७४० वाराधे मागस
- 2 र सुद ३ समे म० वीरजी व
- 3 छाणी गामने काम अब छे ज
- 4 डजा श्रीरवज न वरम झा
- 5 ल चंद्रसलजन कट
- 6 टक अबनार मरा छ
- 7 मज मलअन कम अ
- 8 व छ ।

MAVANA

No. 147]

v. s. 1745.

[1-2-1689.

This inscription is copied from a *pālīa* standing in the northern part of the village Mavāṇā, in the Khambhālī Mahal of the Nawanagar State.

It records the death of the Pinḍāria Rāṇā in a fight with the Vāghers on Friday, the seventh of the dark half of Māgha in v.s. 1745.

Text

- 1 संवत् १७४५ वरषे माहा वदी ७ श्रुके पी.
- 2 डारीयो राणो वाघेर साथे मामलो थीओ
- 3 तीहां देवतन पामो छे. साप श्रीसूरजनी ।

BĀDI

No. 148]

v. s. 1748

[22-11-1691.

This inscribed *palia* is standing by the side of the river near the village Bādi in the Goghā Taluka, in the south-east of Kathiawad. The inscribed portion measures 8" by 9".

It records the death of Rāval Sūrsirhhji son of Rāval Jivanji and grandson of Rāval Sārangji, on the 12th day of the bright half of Māgasar in v.s. 1748, while fighting against the Muhammedan armies under DAUDKHAN. Sursirhhji was the sister's son of Vāghelā Bhārāji Makundji, and the nephew of Rāval Śatruśalyaji and Hamirji.

The Rāval Śatruśalyaji mentioned in the record was for some time the ruler of Sikar but was ousted by Akherājji, after which he was granted the *ṭapa* of Bhaṇḍāria. His younger brother Hamirji conquered Kukad from the Ahir and founded the village Dihor.

The inscription was once published in the Prākṛit and Sanskrit Inscriptions of Kathiawad on p. 166.

Text

- 1 संवत् १७४८ वरषे मागसर अद् १२ दने राओल
- 2 शारंजी शुन राओल जीवणजी शुन राओ
- 3 ल शूरसंघजी, वाघेला भाराजी मकंद
- 4 जीना भाणैज, तरक सीदी दादधाननी
- 5 फोज शामा लडी मुआ...राओल शतरश
- 6 छजी तथा हमीरजीना भतरीजा

JHINJUVĀDĀ

No. 149]

v. s. 1748.

[9-5-1692.

This inscribed *palia* is found in Jhinjhuwāḍā, a very old and historically important town which is situated at a distance of one mile to the east of the little *Ran* of Kaccha, and sixteen miles north of Khārāghoḍā Railway Station.

The record opens with the date, Monday, the third of the bright half of Jetha of v.s. 1748 and mentions the names of Mahārāṇā GAJASIMHAJI son of SABALASIMHJI, son of JESĀ, who was son of HAMIR. The name of the son of Gajasirhhji and the further portion of the inscription is illegible.

Text

- 1 श्रीगणेशाय नमः संवत् १७४८ व
- 2 पें जेठ सद् ३ सोमे रा श्रीहमीर
- 3 सुत रा श्री जेसा सुत राअ कूर
- 4 श्रीसबलसंघजी सुत माहाराण
- 5 श्रीगजसंघजी सुत कूर
- 6

HALVAD

No. 150]

v. s. 1749.

[5-5-1693.

This inscription is copied from a *pālia* standing near the thirty-six pillared *deri* at Halvad.

The inscription records that *Gohel Vasāji* son of *Gohel Karanji* by his wife *Jivibai*, and grandson of *Gohel Govindji* was slain in a battle while fighting on behalf of *Mahārāṇā Jasvantsimhji*, on the tenth day of the bright half of *Vaiśākha* in v.s. 1749.

Mahārāṇā Jasvantsimhji was the *Zālā* ruler of Halvad, who ruled from 1683 to 1723 A.D.

Text

- 1 श्रीगणेशाय नमः संवत् १७
- 2 ४९ ना वैशाख शु. १० गोहेल गो
- 3 बिंदजी सुत करणजी भार्या बा
- 4 ई जीविबाई सुत गोहेल वसा
- 5 जी माहाराणा श्रीजसवतसं
- 6 घर्जने काम आव्या छे।

KHAMBHALIA

No. 151]

v. s. 1749

[5-5-1693.

This inscription is engraved on a *palia* raised in one of the *Deris* to the north of the temple of *Khambhanātha Mahādeva* in *Khambhālīā* in the *Nawanagar State*. It records that a *Gugali Brahman* woman named *Lād-bai* became *sati* at the death of her husband, *Śankar Raghunātha* on the 10th day of the bright half of *Vaiśākha* in v.s. 1749 (or *Śāka* 1615).

Text

- 1 संवत् १७४९ वर्षे शाके १६१५ प्रवर्त
- 2 माने वैशाखमसे शुक्लपक्षे द
- 3 शमी तिथौ गुगलीज्ञातीय जो
- 4 सी रघुनाथसुत शंकर तेजे शिव
- 5 उपर कमलपूजा बायी छे तेम
- 6 ला (ना) छी लाडबाईए सहगम
- 7 न कीधुं छे ॥...

GOPANĀTHA

No. 152]

v. s. 1750.

[25-6-1694.

This inscription, measuring 7" in length and breadth is found in the well to the north-west of the celebrated temple of Gopanātha in the possession of the Maharaja of Bhavnagar.

The inscription records that a well was built by a Mahārāṣṭra Brahmacāri named Ānanda on Monday, the twelfth of the bright half of Āṣāḍha in v.s. 1750. The political connection of the Marāṭhās with the province had not yet begun.

Text

- 1 श्रीसदाशिवाय नमः
- 2 संवत् १७५० वरषे अ
- 3 शाढ सु. १२ सोमवास
- 4 रे दक्षिणी माराष्ट्र
- 5 ब्रह्मचारी आनंद
- 6 विष्णुप्रसादात् गो
- 7 पीनाथ कुपास्थकी वा
- 8 पी संपूर्ण शुभं भवतु

(To be Continued.)

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By

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KHAMBHĀLIĀ

No. 153]

v. s. 1751.

[20-10-1694.

This inscription is engraved on a *pāliā* in one of the *Deris* near the temple of Khambhanātha Mahādeva at Khambhāliā in Nawanagar State.

It records the death of the prince VIBHĀJI son of PHULJI by his wife YAŚUJI, and grandson of Jām RĀJASIMHJI on Saturday, the 13th of the bright half of Kārtika in v.s. 1751 or Śaka 1616.

Jām Phulji, mentioned in the inscription, is the younger brother of Jām Tamāci, the ruler of Jāmnagar from whom he had received Bhāṇvaḍ in *girās*. It will be seen therefore that the prince, whose death is recorded by this memorial stone does not come from the direct line of the rulers of Jāmnagar.

Text

- 1 श्रीगणपति जयति सगण
- 2 स्वस्ति श्रीनृपविक्रमा अर्क स
- 3 मयातीत संवत् १७५१
- 4 वर्षे श्रीशालिवाहनक्रतज्ञा
- 5 के १६१६ प्रवर्तमाने दक्षिणाय
- 6 न गते श्रीसूर्ये हेमंतशुक्ल
- 7 श्रीमहामांगल्यप्रदमासोत्त
- 8 मे कार्तिकमासे शुक्लपक्षे
- 9 त्रयोदशी १३ शनिवासरे या
- 10 म श्री ७ राजसिंहजी तत्पुत्र
- 11 राजश्री ७ फुलजी तस्य भार्या बा
- 12 ई राजश्री यशुजी तत्पुत्री जात
- 13 कथर श्री ७ धिमाजी न-ग्रामे श्री
- 14 कमलासयुक्ता श्रीहरिवरणार
- 15 विदप्राप्त ॥ श्रीरन्तु ॥

THĀN

No. 154]

v. s. 1752.

[22-4-1696.

This inscription is copied from one of the sixteen *Pāliās* in the *pādar* of Thān. The inscribed portion measures 2' in length and 1'-2" in height.

* Continued from p. 353, of Volume III.

It records that when the CUTCH armies had attacked THĀN BHAGAVAT-SIŔGHJI, son of GOPĀLSIŔMHJI, son of ŚEŚAMALJI, son of VAJERĀJJI, fell in the battle while repelling the attack.

The genealogy given here is that of the Lakhtar family founded by Vajerājji's father Abherājji. As we know that Karapasirñhji, succeeded his father Gopālsirñhji to the *gādi* of Lakhtar, Kumār Bhagavatsirñhji, whose death is recorded by this inscription must have died in the lifetime of his father or he may be a younger son.

Text

- 1 सावाता १ ५५२ वारणा वइसख शुदि १
- 2 दाना राणा श्रीवाजराजाजी साता राणा
- 3 श्री सासामालाजी साता राणा श्रीगो
- 4 पालासांघाजीना काभाग श्रीभागावाता
- 5 सांघाजा श्रीथानागाढा काछा काटाका फ
- 6 राकारा ! तारा कामा आवा छा श्रीसुरजने वासा

RĀVAL

No. 155]

v. s. 1753.

[15-5-1697.

This inscription is fixed in the wall above the gate of the fort at the town Rāval in the Jamnagar State. The inscribed portion, which is in a good condition, measures 2'-9" by 12½".

It records that the fort of Rāval in Hālār Deśa was caused to be built, on Saturday, the fifth of the bright half of Jyestha in v.s. 1753 (Śaka 1619) by Jām LĀKHĀJI, son of TAMĀCI and grandson of RĀJASIŔMHJI, of YADU family, which is one of the 36 royal families. Jām Lākhāji is said to have conquered the territory to the south of his kingdom and was ruling at NAVĀNAGAR.

This inscription shows that the statement in the Kathiawad Gazetteer (p. 571) that Jām Tamāci built the fort of Rāval in 1679 A.D. is wrong in both the points. It was Jām Lākhāji, who built the fort in 1697 A.D.

Text

- 1 श्रीमहागणपतये नमः ॥ यावद्वीचीतरंगा वहति सुरनदी जाह्नवी पुण्यतो
- 2 या यावदाकाशमार्गे तपति दिनकरो भास्करो लोकपालः ॥ यावद्वैदूर्यनील
- 3 स्फटिकमणिमयं वर्तते मेरुशृंगं तावत्त्वं पुत्रपौत्रैः स्वजनपरिवृतो राज्यलक्ष्मीवि
- 4 लसः ॥ १ ॥ श्रीमन्पुष्यविक्रमार्कं समयातीत ॥ संवत् १७५३ वर्षे शाके १६१९ प्रवर्ते
- 5 माने उत्तरायन (ण) गते श्रीसूर्ये ग्रीष्मऋतौ मासोत्तमे ज्येष्ठमासे शुक्लपक्षे पंचम्यां तिथौ
- श्रीग
- 6 निवासरे हल्लारदेशे रावलनगरामे षड्विंशद्वाजकुलशिरोमणियादववंशोद्भव जामश्री

1. How full of mistakes the verse is can be easily seen. There is no verb. This verse is also used in No. 131 above.

- 7 ७ राजसिंघजी मुत जाम श्री ७ तमाचीजी मुत महाराजाधिराजेन युद्धविद्याकुगलेन गोत्राद्वा
 8 णप्रतिपालकेन नूतननगरविजयराज्ये जामश्री ७ लापाजीकेन दक्षिणदिगित्वा शत्रुप
 9 राजयं कृत्वा स्वकीयवंशो[भिः] वृद्धयर्थं स्वप्रजापालनाय राजदुर्गः कारितः ॥ श्रीशुभं भवतु ।

GUNDI

No. 156]

v. s. 1755.

[21-1-1699.

This inscribed *pālīā* is lying in the village Gundi, at a distance of four miles from Ghoghā. The inscribed portion measures 1'-2" by 8".

It records the death in a fight of *Gohel Kānoji* son of *Lākha* on the second day of the bright half of Caitra in v.s. 1754 (1-3-1698). A *devī* in his honour was built on the second day of the bright half of Māhā in v. s. 1755.

Kānoji was an ancestor of the Mahārājā of Bhavnagar. He succeeded his father Vijoji to the *gūdi* at Umrālā, which was then the capital of the Gohel chiefs.

Text

- 1 स्वस्त १७५४ वरखे चहतर शीद
- 2 २ दने गोहेल कानोजी लाषाणी
- 3 गाम भेलते झुझी देवगत थआ
- 4 छे श्रीरामवरणे स्वत १७५५
- 5 माहा श्रीद २ देरी बंधावी छे.

BERAJĀ

No. 157]

v. s. 1756.

[3-10-1700.

This inscription is found in the temple of Śiva in the western part of the village Berājā near Bhalsāna in Navanagar State. It measures 1'-3½" by 1'.

It records that on the second day of the bright half of Āso (Āśvin) in v.s. 1756 Jādejā *Devji*, son of *Phalji* caused the Śiva temple to be built. The inscription then mentions some names, whose connection in it is not clearly known : Jām Vibhā, Jām Rāval and Kumāts Nāranji, Lakhāji, Vāghji and Mānji. These seem to be Bhāyātas of the royal family of Jāmnagar. *Devji* is probably the brother of Vibhāji mentioned in the Khambhalia inscription of v.s. 1751, published above.

Text

- 1 श्रीगणेशाआ नमा । सवन १७५६ शरषे आरौ सद
- 2 २ दने जाडेजा श्रीफलजीमुत जाडेजा श्रीदेवजी
- 3 अे सीवनी देरी करावी छ फलषीमाणी
- 4 पोमो भाणणी भाण जाम बीभानो

- 5 वीमो जामश्री राओलनो ॥
- 6 कुअर श्रीनाराणजी तथा श्रीकुआ
- 7 र श्री लषाजी तथा कुअर श्रीबाघ
- 8 जी तथा कुअर मानजी ॥ लषत ठाक
- 9 र माधवजी । सूतार पढा कोरे छे ॥

THAN

No. 158]

v. s. 1757.

[19-9-1701.

This inscription is engraved on one of the 16 *pāliās*, lying outside Thān. The inscribed portion measures 2' in length and 11" in breadth. The letters are very badly engraved. The script is more of the Gujarati than of the Devanāgarī form.

The inscription records the death, while protecting the cows, of Zālā SANGRĀMASĪMHJĪ, son of ŚEŚAMALJĪ, son of VAJERĀJJĪ, son of Mahārāṇā ABHERĀJJĪ, on Friday the 13th of the dark half of Bhādravā in v.s. 1757 or Śaka 1622.

The genealogy given here is that of the Zālā chiefs of Lakhtar. Abherājji, who was the son of Candrasīmhji of Halvad received Lakhtar in *giras* from his father and founded the family which reigns to this day. As we know that Gopālsīmhji, son of Śeśamalji, succeeded to the *gādi* of Lakhtar it is clear that Sangramasīmhji, son of Śeśamalji, who died in v.s. 1757 as the present inscription says must be a younger son of Śeśamalji. (See No. 154 above).

Text

- 1 ॥ ७० ॥ संवत १[७]५७ शके १[६]२२ अ
- 2 व्रतमाने माद्रवा वदि १३ शुके महाराण
- 3 श्री ५ अभिराजजीसुत वजरोजजी सुत शे ७
- 4 शमलजीसुत सगरामसघजी झाला गायुनी
- 5 बाहारे चढा त्यां तेम जागरो थयो त्याहि काम
- 6 आग्या स्वर्गना लोकना धणी छे सत्यश्रीरणछोड

DIHOR

No. 159]

v. s. 1758

[8-2-1702.

This inscription is found in the temple of Mahādeva at the village Dihor, which is at a distance of six miles from Talājā under the Bhavnagar State. It measures 12" by 7".

It records that Rāval HAMĪRJĪ, son (?) of Rāval GAJASĪMHJĪ caused the temple of Mahādeva to be built on Sunday, the seventh of the bright fortnight of Māgha in v.s. 1758.

Rāval Hamirji is most probably the younger brother of Rāval Satrasālji, mentioned in the Bādi inscription of v.s. 1748. But their father's name is given in the Kathiawad Gazetteer (p. 389) as Govindji. Who was Rāval Gajasīmhji, then, mentioned in the present inscription?

The inscription was once published in the *Prakrit and Sanskrit Inscriptions* of Kathiawad p. 166.

Text

- 1 श्रीगणेशाय नमः॥
- 2 श्रीमहादेवजीना प्र
- 3 रसादान् थाईने (?) करावुं छे मोजे
- 4 श्रीदीहोरमां रावळ श्री गजसंगजी
- 5 ना..... श्रीह
- 6 मीरजीअे करावुं छे संवत् १७५८ वरषे माघ वद ७ रवेउ दने श्री

NAGICĀNĀ

No. 160]

v. s. 1758.

[24-5-1702.

This inscription is engraved on a *palia* found in the village Nagicānā. It measures 11½" by 14".

It records that Pithiā Ranmal son of Vejānanda fell in a battle in the village Nagicānā on the 9th day of the bright half of Jetha in v.s. 1758, during the reign of the emperor AURANGZEB.

Text

- 1 : नामो संवत् १७
- 2 ५८ वरखे जेठ शुद्ध
- 3 ९ दने पातसा श्री
- 4 अचरंगजेव बजा
- 5 राज नगेचाणा गरा
- 6 मै पीठीआ वेजाणंद
- 7 सुत रणमल सग
- 8 रामे मरीर पाडीयु

BHĀVNAGAR

No. 161]

v. s. 1768.

[9-2-1712.

This inscription is found in the temple of Nilkanṭha Mahadeva in Bhāvnagar city. It measures 17" by 4½".

It records that the temple of Nilkanṭha Mahādeva was built by Seth Bhagvān, son of Seth Kalyāṇa, by his wife Rakhmai, of the Śrīmāl community and Lagha Uṣkhā, on Saturday, the 13th day of the bright half of Māgha in v.s. 1768 or Śaka 1633. Seth Bhagvān belonged to the village Vaḍvā, which was in the possession of Jādejū Satāji son of Kalāji.

Text

- 1 श्रीगणेशाय नमः॥ स्वस्ति श्रीसंवत् १७६८ वर्षे शाके १६३३ प्रवर्तमाने माघशुद्धि ३०
- 2 १३ शनी श्रीश्रीमालज्ञानीय लघुशाखायां श्रीकल्याणश्रेष्ठि रघुमाई तत्सुतुः श्रेष्ठि श्री ५
- 3 भगवानेन इदं देवालयं कारितं । नीलकंठ मदाशिवन् एहना प्रतापथकी देउ
- 4 ल तथा तलाव सदाशिवने हकमें थयुं छे । साक्षात् श्रीसदाशिवे महिमा प्रकट कीधु छे
- 5 वडवाग्रामे निवास तत्र जाडेजा श्री ५ कलाजी तथा जाडेजा श्री ५ शताजी राज्ये

BHĀṆAVAD

No. 162]

v. s. 1771.

[27-4-1715.

This inscription is copied from a *pālīā* lying in the village Bhāṇvad in the Nawnagar State.

It records that Kumār JETHIJI belonging to the YADU family fell in a battle on the 13th day of the dark half of Caitra in v.s. 1771 (5-4-1715). His *pālīā* was raised on Wednesday, the 5th of the bright half of Vaiśākha. Jethiji was only a Bhāyāt of the royal family of Jamnagar.

Text

- 1 श्रीगणेशाय नमः ॥ स्वस्त श्रीजि
- 2 यो मंगलाभ्युदयश्च श्रीम
- 3 नृपविक्रमार्क संवत्
- 4 १७७१ वर्षे प्रवर्तमाने
- 5 रवौ उत्तरायणगते श्रीसूर्ये महामं
- 6 गलप्रदमासोत्तम चङ्ग मासे कृश्न
- 7 पक्षे तिथी १३ दिने यदुवंशोद्भव कुञ्ज
- 8 रश्रीजेठीजी रणसंग्रामे महाबली ? धाराक्षेत्रे हरी च
- 9 रण पाम्या छे प्रतिष्ठा वैशाख शुदि ५ बुधे प्रतिष्ठा
- 10 श्री शुभं भवतु श्रीजयः ॥ श्रीकल्याणमस्तु ॥

THĀN

No. 163]

v. s. 1776.

[31-8-1720.

This inscription is copied from one of the *Pālīas* in the northern *pāḍar* of Thān.

It records that Kumar Śri Pratāpsirñhji, son of Rāṇā Sangrāmasirñhji son of Rāṇā Śeśamalji, son of Rāṇā Vajerāji, son of Rāṇā Abherāji, fell in a fight, against the enemies who had invaded Thāngadh, on Wednesday, the 11th of the bright half Bhādravā in v.s. 1776. Kumāra Pratāpasirñhji was the sister's son of Paramāra Akherāji, son of Nāyāji.

It may be noted that Kumāra Pratāpasirñhji was only a *bhāyāt* of the ruling family of Lakhtar, as his father, who was killed in v.s. 1757 (See No. 153 above) was a younger son of Śeśamalji.

Text

- 1 संवत् १७७६ न वरषे
- 2 भदरव सद् १० ना वध
- 3 दन राणश्रीअभरा
- 4 जजी सत राणश्रीव
- 5 जराजजी सुत राणा
- 6 श्रीससमलजी
- 7 मत राणा सगरमसघजी

- 8 सत कूअर श्रीपरातप
- 9 सद्यजी धीधानगढ क
- 10 टक वालम (?) फरकर तदी
- 11 कम आवा छे श्रीसरज सं
- 12 परमर श्रीनअजी सत
- 13 परमर श्रीअपराजजी
- 14 न भणज छे

HALVAD

No. 164]

v. s. 1779

[1-4-1723.

This inscription is copied from a *pālia* standing near the thirty-six pillared *deri* in Halvad.

It records the death of Mahārāṇā Jasvantsirṁhji, son of Mahārāṇā Gajasirṁhji, and grandson of Mahārāṇā Megharājji, evidently of Halvad, on the seventh day of the bright half of a Caitra in v.s. 1779.

The Kathiawad Gazetteer states that Jaivantsirṁhji ruled till 1718 A.D., which in the light of this *pālia* seems to be wrong.

Text

- 1 श्रीगणेशाय नमः संवत् १७७९
- 2 वरये चइतर मुद ७ दने माहारां
- 3 ण श्रीमेघराजजी महाराण श्री
- 4 गजसंगजी महाराणश्रीजस
- 5 वंतसंगजीनी देरी छे । श्री ।

SIYANI

No. 165]

v. s. 1781

[15-7-1724.

The following inscription is engraved on a marble stone fixed in a *deri* on the bank of a tank to the south of the village Siyāṇi in the Limbdi State.

It records that Kumār Śrī ADĀJĪ (Aderājji) son of Bai Rūpakuvar born of a Cāvḍā family caused a *deri* to be made in honour of Mahārāṇā BHOJARĀJJI on Wednesday, the 6th of the bright half of Śrāvṇa in v.s. 1781 (Śaka 1646).

Text

- 1 श्रीगणेशाय नमः ॥ स्वस्ति श्रीज
- 2 यो संगलाभ्युदय स्वस्त श्रीमनवि
- 3 कर्मार्कसमयातिथि सवत् १७८१ वर्षे
- 4 शाके १६४६ प्रवर्त्तमाने दक्षिणान ग
- 5 ते श्रीसुर्ये व्रधारतु मासोत्तमा श्रावण
- 6 मासे शुक्लपक्षे ६ षटी बुधवासरे मा

- 7 हाराणा श्रीभोजराजजीनि देहेरि क
- 8 रावि छे वाइ श्रीरूपकुवर चुडाशायी सु
- 9 त कुवर श्रीअदाजीये करावि छे शुभ भवत ॥

BHĀDROD

No. 166]

v. s. 1792

[30-6-1736.

This inscription is found in the Bhadreśvara Mahādeva temple at Bhādrod, a very old village at a distance of 4 miles to the north-east of Mahuvā in the Bhavnagar State.

It records that during the time of Vālā KHENGĀRJI the temple of [Bhadreśvara] Mahādevā was built by Gusāis Rūpabhārati and Jegama-bhārati, on Wednesday, the third of the bright half of Āṣāḍha in v.s. 1792, at a cost of 1125 koris.

Vālā Khengārji was a descendant of Vālā Hemalji, son of Cārṇprāj-vālā, who ruled at Bhādrod. Khengarji entertained many Vanāra Ahirs in his service. Being much oppressed by them, they united together seized and bound him and threw him into the bonfire lit on the occasion of the *Holi* and burned him to death. (See Kathiawad Gazetteer p. 517).

Text

- 1 श्रीगणेशसाजे नमः ॥ कोरी ११२५ जे रामभारथी
- 2 संवत १७९२ बाणवानां वरप असाढ शुद्धनी
- 3 ३ बुधवारें देरु संपूरण कीधुं छे गुहा
- 4 ई रूपभारथी तथा गुसाई जेगमभा
- 5 रथीअे चणावुं छे वाला खेगारजीनी
- 6 बारमां काम थीयुं छे माहादेवतुं नां
- 7 शु हतुं ते माहादेवने काम आयुं छे
- 8 गुसाई हीरा भारथी तथा गुसाई भीम
- 9 परी तथा वाला बाइजी तथा वाला वीरजी
- 10 नी दीलनी टेल छे सल्लट मीठा चणुं छे पारे
- 11 ख हरी पीतामर माफ माफ छे सुभं भवतु

LIMBDI

No. 167]

v. s. 1793

[28-3-1737.

This inscription is copied from one of the *pālīs* standing on the bank of a tank at Limbdi. The inscribed portion measures 1½' by 5½".

It records the death of Kumāra Śrī Beherāji on Monday, the eighth day of the bright of Caitra in v. s. 1793 or (Śaka 1659).

Text

- 1 स्वस्ति श्रीमन्नृपविक्रमार्कसमयातित संव
- 2 त १७९३ श्रीमन्नृपशालिवाहनकत शाके
- 3 १६५९ प्रवृत्ते चैत्रमास शुक्लपक्षे तिथि ८ सो
- 4 मवासरें कुवरश्रीवेहराजीनो पालियो छे

LOLIYĀNĀ

No. 168]

v. s. 1794

[9-5-1738.

This inscription is engraved on a stone slab fixed in the outer portion of the eastern wall of the Śiva temple in the now ruined village Loliyānā in the Vālā State at a distance of about 7 miles to the north-west of Vālā. The inscribed portion measures 7" by 5½".

It records that DAMĀJI GAIKWAD built the Śiva temple on the second day of the bright half of Jyeshtha in v.s. 1794.

Damāji Gaikwad is the founder of Gaikwad family of Baroda. The inscription is in the Marathi language.

Text

- 1 ॥ श्रीशिवचर
- 2 णी तत्पर ॥ दामाजी गा
- 3 णी* यक्वाड नीरंतर
- 4 ॥ समत १७९४ जेष्ठ
- 5 ॥ सुद बीज

LIMBDI

No. 169]

v. s. 1794

[17-5-1738.

This inscription is copied from a *pāliā* standing on the bank of a tank in Limbdi. It measures 1'-5" by 4½".

It records the death of Kumāra Śri AMARASĪMĤJI on Wednesday, the 11th of the bright half of Jyeshtha in v.s. 1794, Śaka 1660.

Amarasīmhji was the younger brother of Harbhamji, the ruler of Limbdi. He was killed while fighting with the Kāthīs of Pāliād (Kathiawad Gazetteer p. 534).

Text

- 1 संवत १७९४ शाके १६६० ज्येष्ठमास शु
- 2 क्लपक्षे तिथि १० बुधवासरे कुवरश्रीअ
- 3 मरसंघजीनो पालियो चोढो छे ॥

MORVI

No. 170]

v. s. 1797

[21-11-1740.

The following two inscriptions are engraved on two of the many *pāliās* standing in the crematory to the north of the Morvi City. The first measures 2' in length and 1'-2½" in breadth, and the second 2'-1" in length and 7" in breadth. Both of them are incised with big letters and are of the same date, viz., Friday, the 14th of the bright half of Māgassara in v.s. 1797 (Śaka 1662).

The first inscription records the building of the *Deri* of Thākur ALIYĀJI, son of KĀYĀJI of the JĀDEJĀ family. The second inscription records the

* This letter is engraved here through mistake.

erecting of the *pālīā* of Jādejā Visāji, son of BHĀRĀJI, while fighting together with Thākur Aliyāji.

The event referred to in these records is that Thākur Aliāji, son and successor of Kāyāji of Morvi was treacherously murdered by Hāloji, the Girasia of Paḍadhari, when Aliyāji was returning from pilgrimage to Dwarka (See Kathiawad Gazetteer p. 549).

Text

(१)

- 1 ॥ संवत् १७९७ ना वरषे साके १६
- 2 ६२ प्रवर्तमाने रवी दक्षणाने ग[ते]
- 3 श्रीसूर्य मांढामांगल्य पवीत्रकारी [मा]
- 4 गमरमाने शुक्लपक्षे १४ श्रृगुवास
- 5 रे ठाकर श्रीकांहींआजी सुत जाडेजा श्री
- 6 अलइआजीनी डेरी संपुरण करी पालिओ...

(२)

- 1 संवत् १७९७ वरषे सक्र व्रषे (१६६२) मागसर सुद १४ वा
- 2 र सोकरे जाडेजा सा[हेव] भाराजी सुत वीसाजी का
- 3 म आवा छ ठाकर श्रीअलीआजी आगल काम
- 4 आवां छे साहेव वीसाजीनो पालिओ उभो कीघ छे

WADHWAN

No. 171]

v. s. 1797

[20-8-1741.

This inscription is copied from a *pālīā* standing in the place called after 'Hāḍimā' in Wadhwan. It measures 12½" by 16".

It records that DEVAKUVARBĀI, daughter of HĀḍĀ AMARSIMHJI burnt herself (i.e. became *satī*) with her husband, MAHĀRĀNA ARJUNSIMHJI on Thursday, the 5th of the dark half of Śrāvaṇa in v.s. 1797. The *deri* was built in her honour by the MAHĀRĀNĀ SABALASIMHJI, son of Achābā(?), of the Paramāra family.

Text

- 1 श्रीगणेशाय नमः स्वस्ति श्रीमध्वपविक
- 2 मार्कसमयार्नात संवत् १७९७ गाके १६६३
- 3 प्रवर्तमाने दक्षिणायने गते श्रीसूर्य वरपारतो
- 4 मासोत्तममासे श्रीश्रावण वदि ५ गुरौ तद्दिने
- 5 महाराण श्रीअरजनसिंहजीसाये हाडाश्री
- 6 अम[र] [सिंहजी] सुता बाई श्रीदेवकुंवर सागवन
- 7 न लीधुं छे ॥ परमारजी श्रीआछवसुत
- 8 महाराणश्रीसचलसिंहजीअे प्रसाद क
- 9 राव्यो छे श्रीरस्तु ॥ कल्याणमस्तु ॥

BEYT

No. 172]

Date Lost.

This inscribed slab was found in the Rāmavāḍi on the bank of the Raṇchod talav in Beyt-Śankhoddhār.

The inscription is in Marathi and records that the tank was dug up by Bhagavant Dādā Kulkarni, inhabitant of Jāmb Jalgaon in the Wai Deśa and in the employ of Samsher Bahadar Subhedar Damāji Gaikwad, son of Pilāji.

A Gujarati inscription on white marble fixed in the right hand wall of the stairs to the Raṇchod talav shows that in subsequent times when this tank which was called Dāmāsar was out of repairs it was rebuilt in v.s. 1861 by Bābāji Appāji Kalambeker of Satara. It is clear from this that the present Raṇchod talav was originally called by Dāmāsar.

A question arises here how could Damāji, son of Pilāji, who ruled from v.s. 1788 to 1824 have built a tank in Beyt which was conquered by the Gaikwads in v.s. 1873 (1817 A.D.) ?

Text

- 1 श्रीगणेशायनमः । श्रीरणमोडराय ॥
- 2 श्रीभगवंत दादा...कुलकर्णी मौजे
- 3 जांब जलगाव प्रांत वाई देश दी
- 4 मत पिलाजीमुन दमाजी गायकवा
- 5 ङ सुभेदार समशेर बहादुर
- 6 याणी तलाव करविला...
- 7 भीवाजीपंत ह...
- 8 ... जाला
- 9 कडिआ...संवत्
- 10 ... ९ माघ सुद...

PĀTḌI

No. 173]

v. s. 1801

[25-3-1745.

This inscription is engraved on a stone slab fixed in a wall of the *devadi* at the inner door of the Darbargadh at Pātḍi. The inscribed portion measures 26½" by 10".

It records that during the time of the emperor MUHAMMAD SHAH (of Delhi) Desai UDAKARAṆA of VIRAMGAON caused the fort of Viramgaon to be built and his son BHĀVASIṆHA caused the fort of Pātḍi to be built. The cost of this was Rs. 40361. Names of several officers of BhāvasiṆhji employed at Pātḍi are given. The date, third day of the bright half of Caitra of v.s. 1801 probably refers to the time when the Pātḍi fort was completed and when the inscription was set up.

This Desai BhāvasiṆhji fought bravely against the Marathas in defence of the Viramgaon fort. (See *History of Gujarat*, p. 323).

Text

- 1 श्रीगणेशाय नमः [१*] पातसा श्रीमहमदसाहानी पातछाहम मेजे
- 2 वीरमगमना देसईउदकरण मजे वीरमगमनो कट कर० तेना सत देसई
- 3 भावसघ मोजे पटडीनो कट करो तेनी बैसरण रु० ४०३६१ तथा छ तानो भाई
केस
- 4 वदास ता. भा. वेणीदस उदकरण भा० पीतमरदास भणोजी भवानीदास दीवन परस
- 5 तमदस ताः हरखजी बाहाला तः पा० जेगता वीठलदास त्रीकमदास तः मोज० पाटडीना
साच
- 6 घा अवा सकराण उपट रहीने कट कराव छ दसई भावसघजीना अमराव ज
- 7 रोसी हमादभाई ता. सोलकी जाफरा तथा मा० कमाल ममदा तथा
- 8 खेकरा जमुभाई तथा सोता० रहेमतखान तथा सोता दरीआखन
- 9 तथा खरोसी नाथु ता० ठाकर नारख तथा पणगी (?) डोसा तः सेलकी अमद
- 10 जी तथा खेकरा जमाल मेमदा तथा मोजे पाटडीना पटल अपरब तथ० प०
- 11 साखा आलेसा तथा संघवी अमरा भीमजी स्वत १८०१ वरखे चईतर सुद ३ तथा
स. सकरजी

MAHUVĀ

No. 174]

v. s. 1805

[12-12-1748.

This inscription is found in a well called 'Dholia vāv' in the Darbar-gadh at Mahuvā. It is much worn out. It measures 14" by 15".

It seems to record that during the time of VAKHATSIMHJI, evidently the ruler of Bhavnagar, some men belonging to the Khatri community caused a well to be dug up and made a gift of 60 bighas of land on the fourth day of the bright half of Pausa in v.s. 1805.

This inscription was once published in the *Pkt* and *Skt* inscriptions of Kathiawad p. 167.

Text

- 1नाराय...
- 2
- 3 पाणछरादा ! ... करावी
- 4 राज्य श्रीवखतर्सी .. विजय[रा]
- 5 ज्येखोरगढमधे पराययी ! तथा
- 6 क्षत्री मावजीसेठ मेता दे
- 7 वर्जी तथा मित ...यालाई संनीतौ
- 8 धालो कुवो वंधाव्यो ...धरति विधा ६०
- 9बाबा रामदास तलसीदास रामा
- 10संवत् १८०५ पौस शुद्ध ४

(To be Concluded.)

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INSCRIPTIONS OF KATHIAWAD*

By

D. B. DISKALKAR, Poona.

LĀTHI

No. 175]

v. s. 1808

[6-8-1752.

This inscription is found in the temple of Bhīḍbhanjana Mahādeva at Lāṭhī. The length and breadth of the inscribed portion is 6".

It records that Sanghavi Hemarāja and Viṭhal, sons of Kalyānji, belonging to the Vanik Kapol community caused the temple of Bhīḍbhanjan Mahādeva to be built in Lāthi during the time of GOHEL ŚRISIMHJI, on Thursday, the eighth day of the bright half of Śrāvaṇa in v.s. 1808.

This inscription was once published in the *Pkt. and Skt. Inscriptions of Kathiawad*, p. 168.

Text

- 1 श्रीगणेशाय नमः । श्री सारदायै नमः ॥ श्रीरणछोडजी
- 2 सत छे ॥ श्रीजयो मंगलचरणं श्रीश्रीसंवत्
- 3 १८०८ वर्षे मासवतममासे श्रावणमासे
- 4 शुक्लपक्षे तथौ अष्टमी वार गुरु जोग अहं
- 5 एवं पंचांगसधौ तदा देवल भीडभंजन संसु
- 6 जुष्णात ? आदिश्रीलाटीमधे गोहेल श्री
- 7 संघजी वैराजमान राज करे छे श्रीवणिककपो
- 8 लगनाती गोत्र मंडल संघवी श्री ५ कल्याणजी
- 9 केसव तदा भार्या बाई उभयकुलवसुधावाईअ
- 10 मलस पुत्र संघवी हेमराज तथा संघवी वीटल
- 11 जी पुत्र पीतांबर ॥ श्रीभीडभंजनसंसु देवल
- 12 चणावतां जे बेसारण जे थै होय ते सर्व तुलसीपत्रे छे श्रीकृष्ण ण

DHRANGDHRA

No. 176]

v. s. 1815

[9-5-1759.

This inscription is engraved on a stone slab fixed in the southern wall near the image of Gaṇapati, in the Maṇi-Nāgeśvara temple at Dhrangdhra.

It records that Āvaradāsa and his sons began building the temple, (of Mahādeva) on Thursday, the 9th of the bright half of Śrāvaṇa of v.s. 1809 = 6-8-1753) when AHMED SHAH was the emperor (of Delhi) and Mahārāja RAISIMHJI was the ruler of Zālāvād. The construction of the

* Concluded from p. 382 of Vol. III.

temple was completed on Wednesday, the 13th of the bright half of Vaisākha of v.s. 1815 in the time of Rājā GAJASIMHJI (of Zālavad) and his son JASVANTSIMHJI. The cost of the building was Rs. 7101. Avardās spent 91 *kalasis* of corn in charity and promised to grant 10 *kalasis* every year for the maintenance of the temple.

Text

- 1 श्रीलक्ष्मीनारायण ॥ श्रीगणेशाय नमः श्रीवमणी नागेस्वर ॥ श्रीअंबाजी ॥ हनुमान
- 2 ॥ संवत् १८०९ ना वरषे सावण शुद्ध ९ दने वार
- 3 गरेड श्रीपरसादपंचतीरथीनो आरंभ मांडो छे
- 4 बादसाहा श्रीअेमदसाहा वीजे राजे श्रीजाहा
- 5 लावाडना देसपति महाराण श्री राअेसंघजी
- 6 ना राजमां श्रीद्रांगदरामधे वास श्री आवरदास
- 7 मुलजी भारया बाई दतबाई सुत दानसंघ सुत
- 8 कसुभाई तथा नवलसंघ सुत बनेलसंघ तथा आण
- 9 राम तथा बन जामबाई तथा बालगोपाल श्रीपरसाद
- 10 करावो छे तेनी बेसराण सैआ ७१०१) अंके ईको
- 11 तेरसेहेने अेकनी बेसराण थई छे तेनी पुराणाहुती
- 12 संवत् १८१५ ना वैशाख शुद्ध १३ बुधे सषर चडाव छे ता
- 13 र राजा श्रीगजसंघजी कुअरश्री जसवतसंघजी पा
- 14 ट पाटोधर छे श्रीधरमखाते वास आवरदासे दांणा
- 15 कलसी ९१ एकांशु धरमखाते करा छे वरस १ कलसी १०
- 16 ने आसरे मंन धरु छे श्रीपरमेसर अपावे तार सुधी आ
- 17 पे करवा कारवता श्रीईसवर छे परसादना सेवक रावल नांहां
- 18 ना सुत ओधवजी तथा भाई माधवजी श्रीव
- 19 डेराना कारीगर सलाट सामलजी जीवणजी

LATHI

No. 177]

v. s. 1820

[27-11-1763

This inscription is engraved on the pedestal of the image of Gaṇapati in the temple of Bhidbhanjan Mahadeva at Lāthi. The inscribed portion measures 10" by 3".

It records that Sanghavi Kalyāṇa Keśava caused the image of Gaṇapati to be set up on Sunday, the seventh of the dark half of Kārtika in V. S. 1820 in Lāthi (in the time) of Gohel LĀKHĀJĪ.

The inscription was once published in the *Prakrit and Sanskrit Inscriptions of Kathiawad*, p. 169.

Text

- 1 श्रीगणेशाय नमः ॥ संवत् १८२० वर्षे कारतक वद ७ दने रबीवाशरे श्री
- 2 गणपतिजुं सरुप थयुं छे श्रीलाटीमधे गोहल लायाजीनी
- 3 शंघवी कलाण केसव सुत पीतामर श्रीगणपति नमः

HALVAD

No. 178]

v. s. 1822

[3-10-1765.

The inscription is copied from one of the many *pālīs* standing in a *deri* near the temple of Bhavāni Mātā in *Rājehara* in Halvad.

It records that Mahārānā Gajasimhji, son of Raisimji was slain in a fight with the cavalry of Vāghada on Thursday, the fourth of the dark half of Āso in v.s. 1822.* Haṭhī Sanga, son of Gajāña Kesarji was also slain with him.

Text

संवत् १८२२ वरषे आसो वद ४ व
र गह मारण श्रीराजसंगजी
सुत महरण श्रीगजसंगजी वा
र चढतान काम आवा छ बुडा वागढ
ना साथमांमला थअ ते कम आवा
छ गजणआ केसरज सत गजणी
आ हठीसंगजी कम आवा छ.

VALĀ

No. 179]

v. s. 1828

[4-5-1772.

This inscription is engraved on a white marble slab in the possession of the Thakur Sahab of Valā. The inscribed portion measures 12" by 8".

It records that Bhāroji Frāmji made repairs to the well, in which the inscription was first fixed, on the second day of the bright half of Vaisākha in v.s. 1828, during the time of BHĀVASIMHJI. The well was formerly built by Vājā Shri Shurāji.

The inscription was once published in the *Prakrit and Sanskrit Inscriptions of Kathiawad*, p. 170.

Text

- 1 संवत् १८२८ वर्षे वशाख शुद्ध २ दने वा
- 2 ला श्रीशुरजीए बंधावी छे ते वाव अंधा¹
- 3 रीमां भारोजी फरामजीए बंधावी छे
- 4 नारो श्रीशुरजे² छे राज्यश्री रावल० वी
- 5 शाभाई भावशंगजीनुं छे श्रीस्तु

LIMBDI

No. 180]

v.s. 1830

[16-5-1774.

This inscription is found engraved on a marble slab fixed in the wall of the *deri* of 28 pillars on the bank of a tank at Limbdi. It measures 13" by 6".

* The v. s. seems to the *Aśāḍhādī*.

1. The mango grove in the vicinity of a village is called अंधारी.
2. i.e. the passage of the well is to the east.

It records that Mahārājādhirāja ADĀJĪ and Kumāras VERĀJĪ and AMARA-SIMHJĪ who belonged to the Zālā family, which is one of the 36 royal families and is of the Mārkaṇḍeya gotra were killed in a battle. In their honour a *deri* was built at the cost of Rs. 2,321. The building of the *deri* took 2 years and 4 months, and was completed on Monday, the sixth of the bright half of Vaiśākha in V. S. 1830.

Text

- 1 श्री ॥ स्वस्ति श्रीमन्नुपविक्रमार्कसमयातिन संवत् १८३० वर्षे श्रीमन्नुप
- 2 शालिवाहनकृत शाके १६९६ प्रवर्तमाने वैशाखमासे शुक्लपक्षे ६ सोमवा
- 3 सरे पुष्यनक्षत्रे वृद्धिनांनि ज्योगे क्षत्रिकुलमुद्योतकारि षट्त्रिंशराज
- 4 कुलिमन्वे मार्कंडेयगोत्रपवित्रगौत्राक्षयप्रतिपालक झाला श्रीमा
- 5 हाराजाधिराज अदाजी पंचत्वं तथा कुवर श्रीवेराजी शस्त्राधाने पंचत्वं
- 6 तथा कुवर श्रीअमरसंघजी गन्धधानेन पंचत्वं प्राप्तोति तस्य हिनाय दे
- 7 बलौकिकपित्रिप्रनये सर्वतो भद्रप्राप्ताद संपूर्णमगमण प्रसाद वर्षे
- 8 २ मास ४ पूर्ण थयो द्रव्यपरच रूपया सहस्र २३२१ वेत्रण्यगे एकविंश
- 9 धरचा छे प्रसादनी रक्षा यैको झाला श्री अदाजीनी
- 10 करज्यो

WADHWAN

No. 181]

v. s. 1833

[30-12-1776.

This inscription is found in the *deri* of Candrasimhji at Wadhwan. The inscribed portion measures 10½" by 12".

It records that Mahārānā PRITHVIRĀJJI caused a *deri* to be made in honour of Mahārānā CANDRASIMHJĪ on Monday, the 5th of the dark half of Māgashirsha in v.s. 1833. Prithivirajji's mother was the daughter of JAYASIMHJĪ of the Vāghelā family, and was named Kuśala Kuvarbā.

Text

- 1 संवत् १८३३ ना वर्षे शाके १६९८ प्रवर्तमां
- 2 न्ये रवि पक्षणान्ये गते मासोत्तममासे मा
- 3 गंशिर्षमासे कृत्तपक्षे तिथि ५ वार चंद्र महारा
- 4 गाथीचंद्रसिंहजीनो प्राराद वाघेला श्रीजेर्नि
- 5 जी० तस्य मुता बाई श्रीकशल कुवर मूत
- 6 माहाराणा श्रीप्रथीराजजिये प्रसाद क .
- 7 राव्यो छे ॥ श्रीरस्तु ॥

GHELA SOMANATHA

No. 182]

v. s. 1850

[3-2-1794.

This inscription is found engraved on a slab which is fixed near the door of the temple of Nilakanṭha Mahādeva adjoining the temple of Somanatha, called Ghelā Somanatha, on the bank of the river Ghelā, at a dist-

ance of eleven miles to the north-east of Jasdan, and a mile from the village named Piplia.

It records that Thākōr Śrī Vakhtsiṃhji, evidently the Maharaja of Bhavnagar, had come to worship Somanatha with his Diwan and Kāmdārs and about 1000 cavalry, on Monday, the fourth of the bright half of Māhā in v.s. 1850.

The visit of Vakhatsiṃhji to the place might have taken place on his way back from Jasdan where he had gone to humble Vājsur Khācar, the powerful Kathi ruler of Jasdan.

An earlier inscription of v.s. 1798 fixed in the wall near this inscription shows that the temple evidently of Nilakantha Mahadeva was built (repaired?) at a cost of Rs. 7625, by Davagar.

Outside the courtyard of the Somanatha temple is a *pāliā* of Jamni, wife of Jasa who became Sati in v.s. 1675

BEYT

No. 183]

v. s. 1855

[31-3-1799.

This inscription is inscribed on one of the six *pāliās*, all of the same date, standing in an enclosure in front of the new Śankha Narayana temple in Beyt. It records the death of Bhanji Pujaji in the fight with the English, on Sunday, the 11th of the dark half of Phālguna in v.s. 1858. The other five *pāliās* record the death of other soldiers in the same fight.

[This fight must have taken place between the people of the Vāḍel Rāṇā of Aramḍā and Beyt and the English who had attacked the island in A.D. 1799. In the light of these inscriptions the date of the first connection of the British with the island given as 1804 A.D. in the Kathiawad Gazetteer (p. 594), requires to be corrected. It took sixteen years to completely subjugate the island in 1816 by the combined forces of the British and the Gaikwad. By the treaty of 18th November, 1817 the island passed under the sovereignty of the Gaikwad of Baroda.

LIMBDI

No. 184]

v.s. 1860

[14-1-1804

This inscription is engraved on a marble stone slab fixed in a wall of the *deri* of 28 pillars on the bank of the tank at Limbdi. The inscribed portion measures 6½" by 7½".

It records that Mahārāṇā Harisiṃhji caused the *deri* of Harbanji to be made on Saturday the second of the bright half of Māgha in v.s. 1860 at a cost of Rs. 725.

Text

- 1 स्वत् १८६० ना माघ शुदि २ शने
- 2 उ माहाराणा श्रीहरसिमजी
- 3 नि देरी करीवी छे रु० ७२५ चणा

- 4 वता थया छे माम० ६ ये पुरी थ
 5 ई छे माहाराणा श्रीहरिसंघजीये
 6 चणावी छ ला० सखिदाश ॥ श्री ॥

TARANETAR

No. 185]

v.s. 1867

[9-5-1811

This inscription is found in the temple of Mahādeva at Taranetar.

It records that *Vithal Bābāji* in the service of the *Gaikwād* caused a temple of Trinetra i.e. Mahādeva to be built in v.s. 1867 or Śaka 1733.

This Vithal Bābāji was the famous general of the Gaikwad, who conquered Kathiawad, and established the power of the Marathas there.

Text

- 1 श्रीगणेशाय नमः ॥
 2 श्रीमद्विक्रमराज्यतः परिसि
 3 तेऽन्देऽश्रांगनागंदुभिश्चोवे
 4 णीतटसेस्थितत्रिनयनप्रा
 5 सादमानिर्ममौ ॥ श्रीमद्भायक
 6 वाडसेवकशिरोरत्नस्य बाबाजि
 7 नः मेवानत्परदेवजित्सुतनयः
 8 श्रीविठ्ठलाख्यः सुखीः ॥ १ ॥ चित्रभा
 9 नुसमे मांम्येत्वयने मानि माधवे
 10 कृष्णं गुरौ प्रतिपदि प्रतिष्ठाविधि
 11 रप्यभूत् ॥ २ ॥ श्रीरत्नु सर्वजगतां ॥
 12 शके १७३३ संवत् १८६७
 13 श्रीचरण लेखक आनंदराव लक्ष्मण ..

JADESHVARA

No. 186]

v.s. 1869

[13-3-1813

This inscription is engraved on a black stone slab fixed in a niche near the image of Gappati in the famous Jadeshvara Mahādeva temple at a distance of 6 miles from Vānkāner. The inscribed portion measures 14" by 11". Though the man who composed the inscription seems to be learned the engraver has done his work most carelessly. The mistakes are not corrected.

The inscription mentions that the temple of Jadeśvara Mahādeva was built by VITHALRAO BĀBĀJI, the general of the GAIKWAD, who conquered Saurashtra, on Saturday the 12th of the bright half of Phālguna, in v.s. 1869 or Śaka 1734.

Text

- 1 ॥ श्री सांबसदाशिवाय ॥
 2 श्रीमद्भायकवाडसेवनसमुद्गतप्रतिष्ठावर्नी
 3 दानाज्याहित विठ्ठलस्वनयतः स्वायत्तमौ-

- 4 राष्ट्रकः ॥ अर्द्धेकांगभुजंगचंद्रविमिते
- 5 मास सिते फाल्गुने पुष्यर्क्षे शनिवा
- 6 सरे हरितियो जाटेशसद्य व्यधात
- 7 ॥ १ ॥ यद्गंगाधरनोद्येन मया गंगाधरो
- 8 र्चितः ॥ मत्पूर्वपूर्वकतेन प्रीतो मेस्तु
- 9 जटेश्वरः ॥ २ ॥ जयं मूलमिति प्राहुः का
- 10 रणं चेति तद्रिदः ॥ जगज्जन्मादिहेतु
- 11 त्वाद्वदनीम जटेश्वर ॥ ३ ॥ सं १८६९ श
- 12 के १७३४ फाल्गुन शुक्ल १२ शनो पुष्यनक्षत्रे
- 13 आयुष्ययोगे बालवकरणे सूर्योदयात् इष्ट
- 14 घटी १५ पल ३१ समय प्रासाद प्रतिष्ठा इष्टदास्तु ॥

AMRELI

No. 187]

v.s. 1873

[28-4-1817

This inscription is engraved on a stone slab built up in the wall of the famous Nāgeśvara Mahādeva temple in Amreli. Unlike most of the inscriptions of the modern period this inscription is composed in good simple Sanskrit.

The object of the inscription is to record the building of the Nāganātha temple in Amaravalli by VITHALRAO VEVĀJĪ of the Prabhu community who was the minister of the king of Vāṭapura and who conquered SAURĀṢṬRA. The work was completed on Monday, the 12th day of the bright half of Vaiśākha in v.s. 1873 (Śaka 1739). The inscription was composed by Jagannatha, a Brāhmin of the Praśnorā community.

Text

- 1 ॥ श्रीगणेशायनमः ॥ सौराष्ट्रे पुण्यभूमौ जयति शुभगुणा
- 2 लंकृता भूविभूषा सा पूर्वाविर्माणवल्ली विलसति सततं यत्र नागे
- 3 श्वरोऽमौ ॥ पूर्व यः पावनेस्मिन्नुरगवरफणाच्छत्रचिन्हः स्वयंभुः
- 4 दुर्दृश्यः पुण्यत्रोन्नैरकलितमहिमा विद्रलायासतुष्टः ॥ १ ॥ देवा
- 5 जिच्छैवमुत्थः प्रभुकुलतिलको चिह्नलस्य सूनुर्दानी शूरो
- 6 दयानुर्वटपुरनृपतेर्मात्रिवर्यः प्रतापी ॥ तेन श्रीनागना
- 7 थो व्ययचरदतुलं राजदुर्गं तु मध्ये पश्चादुर्गं नगसूर्या
- 8 निजपदकमलद्रुद्रदास्योन्मुकेन ॥ २ ॥ प्राच्यां श्रीवि
- 9 ङ्गलेशालयमुदधितटे चंद्रचूडालयं च त्रैनेत्रश्री
- 10 जटेशालययुगममुना कारयामास शंभुः ॥ प्रासा
- 11 द रत्ननाद्रेः प्रतिभटममरेत्यां तथा विङ्गलेन प्राच्यां
- 12 यो जोषदुर्गाधिपयवनकरं मोचयामास शीघ्रं ॥
- 13 ३॥ वषे नंदागतागामृनकिरणमिते मिधुवहद्वि
- 14 चंद्र दयाने शाके च माघे मकरगमिहिरे शुक्लपष्टया बु
- 15 धेव ॥ कर्कज्ये कुंभजेर्दौ परिषशतभिषाकाल-

- 16 वैर्युक्तमीने प्रारब्धा नागनाथालयकृतिरचना
 17 कारुमिर्विद्वलेन ॥ ४ ॥ वर्षे वन्द्यद्रिनागामृतकिरण
 18 मिते माधवे शुक्लपक्षे द्वादश्यां सोमवारेऽर्यमभग
 19 वृषभे बालवे हर्षणादौ ॥ पार्वत्या नंदिनाथो क
 20 मङ्गणपयोर्मास्तेः सुप्रतिष्ठा प्रासादस्य प्रति
 21 छा सुकनककलशैः कारिता विद्वलेन ॥ ५ ॥
 22 संवत् १८७३ वर्षे शाके १७३९ वैशाख शुद्ध द्वाद
 23 शी सोमवारे विद्वल देवाजीय नाथेश्वरनो प्रासा
 24 द संपूर्ण कराव्यो छेः ॥ कवि जगन्नाथ प्रश्नोरा ब्राह्मण
 25 शिल्पी मुत्तराम सोमपरा

SIHORE

No. 188]

v.s. 1887

[20-10-1831

This inscription is engraved on a stone slab fixed in the wall of a small *deri* in the north-western part of the famous Brahma Kuṇḍa which is in the southern part of the town Sihore in the Bhavnagar State. The inscribed portion measures 8" by 4".

It records that Svāmi Purushottama Sarasvati caused a temple of Brahmā to be built on the bank of the Brahma Kuṇḍa on Thursday, the seventh of the dark half of Āśvin in v.s. 1887.

It is to be noted that the image of Brahmā is now missing. This Brahma kuṇḍa is said to have been originally built by the Caulukya sovereign Siddharāja Jayasinhha.

Text

- 1 स्वस्ति श्री संवत् १८८७ ना शाक १७५३ प्रवर्त
 2 माने आश्वनमासे कृष्णपक्षे तिथी ७ म
 3 ममो गुरुवासरे ॥ स्वामी श्रीपुरपोतम
 4 सरस्वतीभे श्रीब्रह्मकुण्डउपर देहू चणा
 5 चीने श्रीब्रह्मानी मुरतीनी थापना करी
 6 छे ॥ श्रीरस्तु ॥ शुभं भवतु ॥ कल्याणमस्तु ॥

MĀDHAVAPUR

No. 189]

v.s. 1896

[11-5-1840

This inscription is found in the famous Mādhavai's temple at Mādhavpur, now, in the Porbandar State.

It records that the temple of Mādhavai was repaired by Rūpālibā, mother of Mahārāja Vikramāṭji of the Jethvā family, on Monday, the 10th of the bright half of Vaisākha in v.s. 1896. The same queen repaired the Kedāreśvara temple in Porbandar as an inscription of v.s. 1894 in the temple to that effect states.

Text

- 1 ॥ श्रीगणेशाय नः ॥ श्रीमाधवरायो जयति ॥ स्वस्ति
- 2 ॥ श्रीमन्नुपवीक्रमाऽकसमयात् संवत् १८९६ ना
- 3 साके १७६२ ना वैसाखमासे शुक्लपक्षे दसम्या १०
- 4 तीथौ सोमवासरे उत्तरा फाल्गुनिनक्षत्रे हरिषण्यो
- 5 गे गिरकर्णे मेऽपरासिस्थीते शुभे रवे उतायने
- 6 वसंतरितौ तुलरासीस्थीते देवगुरौ अवं पंचांग
- 7 शुभौ अत्र मुभदिने श्रीमाधवपुरमध्ये धर्मराज जे
- 8 घुवंसे माहाराणा श्रीचिक्रमातजी तस्य मातुश्रीरु
- 9 पालीवाअे श्रीमाधवरायजीनु जीर्णमंदीर हतु ते नो
- 10 तमं कीधुं छे ॥ कर्ता विष्वकर्मावंसे सलाट पोरे
- 11 चा देवा वसरांमे चणु छे ॥ लीं अध्याह्न हरजीवन स
- 12 वजी ज्ञाति अवदिचसहस्र जोशी ईसामली (?)

CHANDRASA

No. 190]

v.s. 1911

[19-4-1855

This inscription is found fixed in the northern dam of the Chandrāsar lake to the west of the town Rājasīthāpur in the Dhrangdhra state. It measures 1'10" in length and 10" in breadth and being quite modern is in an excellent state of preservation.

It records that in the *Jhalla* family, which is one of 36 Kṣatriya families, was born a king named *Candrasinhaji* who was eleventh in descent from *Mānasinhji*, son of *Rajmalla*, who was the son of *Amarasinhji*. This *Candrasinhaji* had caused to be dug a lake, called Candāsar lake, where an inscription dated Monday, the 5th of the bright half of Phālguna of v.s. 1624 was fixed. The lake had been very much out of repairs. Mahārājā *Rajmalji*, therefore, ordered his Vazir Jādeja Sāngāji to dam it as strongly as before. Accordingly he repaired the tank on Thursday the third of the bright half of Vaiśakha in v.s. 1911 (Śaka 1777).

Text

- 1 ई ॥ नमः श्रीगणेशायनमः ॥ श्रीगुरुभ्योनमः ॥ स्वस्ति श्रीमन्नुपवीक्रमाकसमयातितसवत्
- १९११ वर्षे शाके
- 2 १७७७ प्रवर्तमान्ये उत्तरायते शुभकारि वैशाखमासे शुक्लपक्षे त्रीतीयां तिथौ गुरुवामरे
- तत्र दिने शुभ वेलायां
- 3 षट्त्रिंशद्वाजकलावनंसफल्लवंशदिवागणिमाहाराणा श्री ७ अमरसिंघजी तस्यात्मज-
- विजयराज्ये माहाराणा श्रीर
- 4 णमल्लसिंघजी कुअर श्रीमानसंघजी येमना अग्यारमी पेदीयें माहाराणा श्री ७ चंद्र-
- सिंघजी पूर्वेंथा तेउये पोताना नाम
- 5 श्री आचेंद्रासर तलावकाम्युं तेनो शिलालेय दक्षण दिसा तरफ पाणी आववानी नाली छे
- तेना भारवट उप

- 6 र आ अक्षरलपेल छे संवत् १६२४ वर्षे फाल्गुन शुदि ५ सोमे ॥ श्लोक ॥ चंद्राहरं तडा-
गंच ॥ कारितं दर्भ गोत्री
- 7 णा ॥ मत्वानां शातयेजुना दीपचंद्रेण क्षत्रीणा ॥ १ ॥ ये आ तलाव धणुं जीर्ण थई एक
भागनुं बाकी रहलनेत्र
- 8 ण भागमां मुतलक रहेल नही तेनां जीर्णोधार महाराणथी रणमल
रसिंगजीये वजीर जाडेजा सांगाजीने हुक
- 9 म करो आ तलाव प्रथम जेवुं हतुं तेवुं मजबुत काम करावी जीर्णोधार कराव्यां छे ॥
श्लोक । चंद्रसिंहो ।
- 10 नरपतिर्लल्लवंशोद्भवो बली ॥ तेनाकरि चंद्रसरो निःपंक मानसं यथा ॥ १ ॥ तद्वंशीयो
महाना
- 11 सीदणमल्लाख्य भूपतिः ॥ मान्यो वदान्यो धीमांश्च सत्यगंधो दृढव्रतः ॥ २ ॥ जीर्णोधार-
कनस्तेन स
- 12 रसः सुफलप्रदः ॥ (स्त्र) वं (शो) क्षरणार्थाय देहिनां च सुनाय वै ॥ ३ ॥ सांगाजी
छचिवस्तस्य क्षत्री
- 13 यो नीतिनस्वरः ॥ यथारामाद्याव्रतकर्ता धर्मस्य रक्षकः ॥ ४ ॥ श्रीरन्तु ॥ ॥

SHIMROLI

No. 191]

v.s. 1912

[8-2-1856

The subjoined inscription is engraved on a white stone slab fixed in a well near the temple of Shamaṭha Mahādeva at Shimroli, which is at a distance of 7 miles from Kesod on the Kesod-Māngrol road. The inscribed portion measures 1'-7½" by 11".

It records that at Simroli there was a very old well called Khodiyāl vāv which was dug deeper and granted in *girās*, in the time of Nabab Bahādur-khānji and his Diwan Amarji, in v.s. 1831. It was again repaired by Mukutārām, son of Jayaśankar in v.s. 1912 at the cost of 3216 *koris*.

Text

- 1 : ॥ श्रीगणेशाय नमः ॥ श्रीमा
2 ता खोडीयाल साहाय छे ॥ अंव
3 त १८३१ नी सालमां नवाब श्री
4 ७ बाह्वादुरखानजीनी नवा
5 [वी]मां मोजे शीमरोली मोटीमां
6 बाब खोडीयाल अमल पुरा
7 तनी हती तेमां पाणीनी मेन
8 स्त करी [आग सावो । काका
9 तथा काला राखता ?] ते उप
10 र गांम गरास मेता श्रीअम
11 रजी दीवा[नः]नी वारमां आयु छे
12 ते बाब पाछी सं १९१२ ना
13 महाना शुद २ दीने च मगले

- 14 खर सु अणंदजी सु वीशेश्वर
- 15 सु वजेशंकर सु जेशंकर सु
- 16 मुगटरामे को । ३२१६। अ
- 17 खरे त्रणहजार बशे ने सबासो
- 18 क खरची वाव पछी बंधा
- 19 वी छे ॥ श्रीरस्तु । दो मेघजी

SEKHAPAT

No. 192]

v.s. 1914

[20-1-1858

This inscribed slab is fixed in the wall of a *deri* in the eastern part of the village Sekhpat.

The inscription records that *Vibhā*, son of *Rāṇmal* repaired the temple of *Asāpuri Mātā*, on the 5th day of the bright half of *Māgha* in v.s. 1914.

Text

- 1 : ॥ श्रीआशापुराजी सहाय ॥ दोहा ॥ सतरसे स
- 2 तलोतरो ॥ कागणमास उत्तंग ॥ तथ तेरसेर
- 3 वासर अग्रु ॥ रणरचीयो रासंग ॥ १ ॥ दलर
- 4 गसीसो ठोकलो ॥ उनडमाडे अभंग ॥ पडीया
- 5 ए तापागथी ॥ रण पड तेरासंग ॥ २ ॥ ओ
- 6 गणीसे चउदा अधक ॥ माहामासशुभसा
- 7 र ॥ रणमलसुतवीभेरजु ॥ कीनो जीरणोधा
- 8 र ॥ ३ ॥ तपे अचल नविनापुरी ॥ पछम धराप्र
- 9 तपाल ॥ बीमो दलद्विदंडणो ॥ के कविता
- 10 वजमाल ॥ ४ ॥ सर्वंतु १९१४ ना माहा सुद ५ ॥

BEYT

No. 193]

v.s. 1935

[13-8-1879

This inscription is engraved on a stone slab fixed in the wall of the *Sankha Nārāyaṇa* temple situated in the central portion of the island *Beyt Sankhadhāra* near *Dwarka* at a distance of half a mile to the east of the main temple of *Raṇchodrāi*. [The tradition goes that the image of *Sankha Nārāyaṇa* in this temple was set up by one *Siva Sangana* in v.s. 1607.

The inscription mentions that in v.s. 1774 *Mahārāv Prāgi* repaired the temple and an inscribed slab was fixed to that effect. It was afterwards repaired in v.s. 1854. The inscription put to that effect was worn out. The temple was again repaired in v.s. 1902 and the inscription which was put at the time is preserved near the present inscription. Lastly, on Wednesday, the twelfth of the dark half of *Śrāvaṇa* in v.s. 1935, the temple was rebuilt by order of *Nānibā Zālī*, mother of *Mahārāv Khangārji*.

Text

- 1 ॥ श्री शंखनारायणजी सत्य છે સંવત્ ૧૭૭૪ ની શાલમાં કચ્છ દે શાધિપ
- 2 તિ મહારાઓ શ્રીપ્રાગજીયે આ શ્રીનુ મંદિર નવુ કર તેનો શિલાલેખ નિ
- 3 જ મંદિરના બારણાઉપરે છે તે પછે સં ૧૮૫૨ ની શાલ મંદિરનુ કામ કરાવે
- 4 લ છે તેનો શીલાલેખ આ જોડે કાયમ છે તે પછે સ ૧૯૩૫ ના શ્રાવણ વી
- 5 દ ૧૨ બુધેનુ મહારાજાધિરાજ મિરજાં મહારાઓ શ્રીચેંગારજી બાહાદુરનાં માતુશ્રી
- 6 બાઈસાહેબ શ્રી નાનીબા દ્વાલીયે આશીના મંદરનું કામ તથા મંદિરને સા
- 7 મો શ્રીહનુમાનજીવાલો દરવાજો છે તે ઉપર મજલા બેનીમો બાંધાવી તેનું કામ સં
- 8 પૂર્ણ કરાવ્યુ છે ॥ ગાદિસ્થ બ્રહ્મચારિજી શ્રી. (લિખિતં વિ.....વાસી.....)

ADDENDA*

On page 381 of your January issue, an inscription from Beyt has been reproduced: Mr. Diskalkar, the editor of this Inscription, in his introductory note writes, "A question arises here how could Damaji, son of Pilaji, who ruled from v.s. 1788 to 1824 have built a tank in Beyt which was conquered by the Gaikwads in v.s. 1873 (1817 A.D.)" ?

The following letter from the Gaikwad ruler to his Kathiawad Subha corroborates the genuineness of the inscription.

यादी राजश्री विठलराव देवाजी सुभा प्रांत काठेवाड यांचे नांवें पत्र कीं श्रीद्वारकेस बेट शंखोधरतीर्थी तीर्थस्वरूप कैलासवासी यांणीं तलाव बांधिला आहे. त्याची पाल शंभर गज पडली. ती नवी जाली पाहिजे म्हणोन तुम्ही पत्री लािा त्यास :—किले अमरोलीचे इमारतखर्चापैकीं सदरहु तलावाचे कामास दोन हजार रु. पावेतो खर्च करून तयार करवणें...सुा। अर्बा अहार मया तेन व आलफ, छ २० माहे सा खर.

(*Historical Selections from Baroda State Records*, Vol. V-46).

The date of this letter corresponds to 12th April 1814, three years earlier than the date of the conquest of Beyt by the Gaikwads assumed by Mr. Diskalkar.

The letter quoted above clearly shows that the Gaikwads were in power over Kathiawad before 1815 A.D.

* Letter received by the Editors of *New Indian Antiquary* from the State Record Office, Baroda and published in the March Number of Vol. III of same Journal.

